

[A. 2576]². The exterior things of the Word are a **covering** or clothing.

— The **coverings**, or veils and coverings—*tegumenta*, of the tabernacle—the exterior celestial and spiritual things in the three Heavens. Fully Ex.

3084. Relatively to truth, what is scientific is called a **covering** and a garment.

6378. 'His **covering** in the blood of grapes' (Gen. xlix. 11) = that His Intellectual is the Divine good from His Divine love. . . 'Covering' = the Intellectual; for it is a recipient, and that which receives, being a vessel, is like a **covering**. See 3300². E. 475¹².

— (The distinction between 'vestment' and 'covering.') Ex.

6752². 'The **covering**' on Moses' face (Ex. xxxiv. 33) = the external of the law. Ex. 10600. 10701. — e. 10702². 10706.

10703. 'He removed the **covering** until he came out' (ver. 34) = a state of enlightenment then. Ex.

10755. A **covering** round the loins.

S. 86. 'A **covering** upon all nations' (Is. xxv. 8).

W. 194. Each degree is distinguished from the others by its own **coverings**; and all the degrees by a general **covering**; and the general **covering** communicates with the interior and inmost things in their order. Hence the conjunction and unanimous action of all things. 195. 278.

256². The natural degree, being the ultimate one, is as it were the general **covering** of the two higher degrees.

357. Above the Sensuous (of atheists) appears as it were a **covering** . . . M. 415⁹. 421.

419⁴. Meanwhile, there is as it were a **covering** interposed (between Heaven and man).

M. 32². In the male, the inmost is love, and its **covering** is wisdom . . . But in the female, the inmost is that wisdom of the male, and its **covering** is love thence derived.

T. 404. To them the things of Heaven are as **coverings** . . .

584. The seed there clothes itself with a natural **covering**.

D. 5465. Some cast a black **covering** over his face . . .

Covet. See CONCUPISCENCE and GAPE.

Cow. *Vacca*.

A. 3300⁴. 'Red cows' (Num. xix. 2). Ex. 5198^e. 9723⁴. E. 364⁶.

5198. 'Seven **kine** coming up' (Gen. xli. 2) = the truths of the Natural. . . That 'kine' or heifers = the truths of the Natural, may be evident from the fact, that oxen and bullocks = the goods of the Natural; for when the male = good, the female = truth; and vice versa. 5202³. 5205. 5207. 5268.

5202. 'Seven other **kine** coming up after them out of the river' (ver. 3) = the falsities which are of the Natural also in the boundary. . . In the opposite, 'kine' = falsities in the Natural. 5206.

5212². By 'the seven **kine**' are signified the things of

the interior Natural, which are called the truths of the Natural. . . 5263. 5265.

10835. Woolly **cows** like sheep in the Sixth Earth.

P. 326¹². 'The **kine**' (1 Sam. vi. 10) = good natural affections. . . The lowing of the **kine** in the way = the difficult conversion of the concupiscences of evil of the natural man into good affections. The offering of the **kine** with the cart for a burnt-offering = that the Lord was thus propitiated. E. 700²³.

D. 2972. Spirits heard sounding like **cows** with bells.

2973. I saw a black **cow** with a woman, which licked and even kissed her, which was a sign that the belled Spirits would do them no harm. . .

E. 513¹⁴. Those who abound in Knowledges because they have the Word and the prophets, are meant by 'the **kine** of Bashan in the mountain of Samaria' (Amos iv. 2).

Crab. *Cancer*.

P. 251. The disease called **cancer** . . . T. 120². Coro. 13.

M. 295. As a **crab** walks . . . I. 9⁵.

T. 348². Like the eye of a boiled fish or **crab**.

582^e. Like the life of a fish or **crab**.

D. 4348². They said that such contribute to **cancer**.

Crafty. *Callere, Callidus*.

Craftiness. *Calliditas*.

See under CUNNING.

A. 1515^e. Many of the infernals are pre-eminently skilled in doctrinal things.

2480. Had been skilled in languages . . .

6952². 'Their tails' = the more **crafty** reasonings . . . against truths; the more **crafty** the reasonings are, the lower they are.

H. 543⁹. Those infernals are set over the others who excel in **craftiness** and arts . . .

558^e. They who are skilled in the art of letting good Spirits into their proprium.

P. 310². The sensuous . . . are pre-eminently **crafty** and cunning . . . and their **craftiness** and cunning they call intelligence and wisdom.

R. 455^e. As sensuous men are **crafty** and cunning, like foxes, the Lord says, 'Be ye prudent as serpents.'

Crass. See GROSS.

Crawl. See CREEP.

Create. *Creare*.

Creation. *Creatio*.

Creatable. *Creabilis*.

See under PRODUCE, and UNIVERSE.

A. 4. (Not the **creation** of the world, but the new **creation** of man, is treated of here.) 8891². —³. 9408⁵.

16. Regeneration itself is thence called the new **creation** of man. Almost everywhere in the propheticals, 'to create,' 'to form,' and 'to make' = to regenerate, with a difference. Ill. 88^e. 472. 593.

30. The progression of faith with those who are being **created** anew.

62. The six states of man's regeneration are called 'the days' of his **creation**.

66. From the descendants of the Most Ancient Church, Moses had these things about the **creation**, etc.

69. Man was so **created** by the Lord . . . 2231². 2930. 3702. 3804^e. 4041^e. 4279². 5850^e. H.499². P.275.

435. The first chapter treats of the **creation** of the spiritual man, and the following one, of the **creation** of the celestial man.

472. 'The day in which God **created** man' (Gen.v.1) = when he became spiritual; 'and in the likeness of God He made him' = when he became celestial.

593. 'The man whom I have **created**' (Gen.vi.7) = whom He had regenerated; and afterwards, 'whom He made,' that is, whom He perfected, or regenerated until he became celestial.

1109. After a time, they are as it were **created** anew.

1377. Since the first **creation** . . .

1736⁴. 'To **create** the heavens and to form the earth' (Is.xlv.18) = to regenerate; thus the **Creator** of heaven and earth = the Regenerator. 2005^e. 3470^e.

3404². What the Lord was doing before the world was **created** . . . 8325³. H.167. T.31.

3648^e. Production is continuous **creation**.

3704². 'Hath not one God **created** us?' (Mal.ii.x.) 'To **create**,' here, = to regenerate.

4303. It treats of the new **creation** of man, that is, of his regeneration.

4322. (The notion about what has been impressed from the first **creation**.) 5116². 5173². 6482.

—^e. Preservation in connection and form is perpetual **creation**. 6482. 9502.

4803. In Heaven there is a continual purification, and, so to speak, a new **creation**.

5116². Propagation is perpetual **creation**.

5272². (All things being **created** by the Word does not mean that they were **created** by God's mere command.) But the Divine truth proceeding from the Divine good is the veriest reality and the veriest essentiality in the universe, and this is what makes and **creates**. Ex. 6115^e. 7004². 8200. H.137, Ex.

6697. The Divine **created** the universe for no other end than the existence of mankind. 9237. 9441. W.170^e.

6879^e. The first Divine quality to be known is that He **created** the universe, and that the **created** universe subsists from Him.

7270². (As the Divine truth itself cannot be received by any finite being,) the Lord **created** successives . . .

8043². Regeneration is called the new **creation**.

8510^e. By the **creation** in Genesis is meant the new **creation**, or regeneration. E.555¹⁴.

8552. (Necessity of man's being **created** anew.)

8812^e. All things in the world were **created** to the image of those in Heaven . . .

9272². Such things in the world have been **created** according to correspondences . . .

9336^e. Hence the new **creation** of man, which is his regeneration, is as the **creation** of heaven and earth; wherefore . . . the **creation** of heaven and earth in Genesis means the **creation** of the Celestial Church, which is called 'man.'

9396³. Into this correspondence has man been **created**.

9407⁶. 'In the day that thou wast **created**' (Ezek. xxviii.13) = the first state when they were regenerated.

9502. Through the Divine sphere of good and truth . . . Heaven came into existence and was **created**.

9706. Man has been **created** to the image of Heaven and to the image of the world . . . 9776. 10156⁴. H.202. D.4603. 4607.

9846². Truths are **created** to all likeness of good . . .

9877. The Divine good proceeding from the Lord, **creates** this form.

9942⁴. By the **creation** of heaven and earth in Genesis, is meant and described the new **creation** or regeneration of the man of the Church at that time; thus the establishment of the Celestial Church. 10373. —^e. 10545.

10076⁵. From the Divine truth . . . the Heavens have come into existence, and from it they perpetually come into existence, that is, subsist; or, what is the same, from it the Heavens have been **created**, and from it are perpetually being **created**, that is, preserved; for preservation is perpetual **creation**; as subsistence is a perpetual coming into existence.

10194. That which has been **created** by the Divine, increases in perfection towards its interiors.

10299⁵. Man was no otherwise **created** than to be a receptacle of the Divine . . .

10373². 'To **create**' (Is.xliii.1) = what is new that was not before; 'to form' = the quality; and 'to make' = the effect.

10634. 'Which have not been **created** in all the earth' (Ex.xxxiv.10) = that such a Divine had never been in the world where the Church is. . . They are said to be '**created**,' when they are Divine from inmosts to outermosts, or from primes to ultimates. . . It is said that Jehovah would 'do His marvels, which have not been **created** in all the earth,' because by '**creation**' is signified that which is Divine from inmosts to outermosts, or from primes to ultimates; for everything which is from the Divine, begins from Him, and progresses according to order down to the ultimate end; thus through the Heavens down to the world, and there comes to rest as in its ultimate; for the ultimate of Divine order is in nature; that which is of this character is called **created**. . .

H. 30 (o). Man from **creation** is Divine order in form. Refs.

137^e. In the Book of **Creation** . . . T.53^e.

J. 4. 'To **create**' = to form, to establish, and to regenerate. Ill.

9. Man was **created** last, and what is **created** last is the basis of all the things which go before. **Creation** commenced from the highest or inmost things, because from the Divine, and proceeded to ultimates or outermosts, and then first subsisted: the ultimate of **creation** is the natural world, and therein the terraqueous globe

with all things on it. When these had been finished, man was **created** . . .

[J.] 20. Man was **created** in order to become an Angel, because in him there is the ultimate of order.

46². The Church before the Flood is described in Genesis by the new **creation** of heaven and earth . . . For by the **creation** of heaven and earth is meant the establishment of a New Church.

L. 1^e. From the Divine love through the Divine wisdom, all things have been **created**.

W. 4. From the Uncreate, Infinite, Being itself, and Life itself, no one can be **created** immediately, because the Divine is one and not divisible; but he must be **created** from **created** and finite things, so formed that the Divine can be in them.

5². This Sun, or Divine love, cannot through its own heat and through its own light, **create** anyone immediately from itself; for so he would be love in its own essence; but it can **create** from substances and matters so formed that they can receive the heat itself and the light itself. Ex.

21^e. How, as a Man, He could **create** all things . . .

44^e. All that is **created** must needs be from the Uncreate; and what is **created** is also finite.

47. The Divine love and the Divine wisdom cannot but be and come forth in other things **created** by itself. Gen.art.

52. All things in the universe have been **created** by the Divine love and Divine wisdom of God Man. Gen. art. P. 3, Gen.art.

53. Of **created** and finite things, being and coming into existence can be predicated, also substance and form, and likewise life, may love and wisdom; but all these are **created** and finite . . . For all that is **created** is in itself inanimate and dead; but it is animated and vivified by this, that the Divine is in it, and it is in the Divine.

55. It is said that the world has been **created** out of nothing . . . But the universe, which is an image of God, and consequently full of God, could not be **created** except in God by God . . . From nothing, which is not, to **create** that which is, is utterly contradictory. Still, that which is **created** in God by God, is not continuous from Him; for God is being in itself, and in **created** things there is not any being in itself . . . The angelic idea about this is, that what is **created** in God by God is like that in man which he has drawn from his life, but from which the life has been extracted; and which is such that it is suitable to his life, but still is not his life . . . T. 76⁴.

56. Every **created** thing, by virtue of this its origin, is such in its nature, that it is a recipient of God, not by continuity, but by contiguity . . . It is suitable, because it has been **created** in God by God; and as it been thus **created**, it is an analogue . . .

61. All things which have been **created**, in a certain image relate to man. Gen.art.

65. The uses of all things which have been **created** ascend through degrees from ultimates to man, and through man to God the **Creator**, from Whom they are. Gen.art.

68. In everything **created** by God there is reaction . . . This reaction appears as if it belonged to the **created** thing . . .

80. The Divine is the same in the greatest and least of all things which have been **created**, and do not live . . .

107. Unless it be known that there are two suns, nothing can be rightly understood about **creation**, and man.

151. The Lord **created** the universe and all things of it by the medium of the Sun . . . Gen.art. T. 76.

152. No one can deny that the sun is the first of **creation** . . . Ex.

—^e. The sun also has been **created** by the Lord.

153. There are two suns through which all things have been **created** by the Lord . . . Through the Sun of the Spiritual World all things have been **created** by the Lord, but not through the sun of the natural world . . . The sun of the natural world has been **created** to render subsidiary aid. 157. 166, Ex.

154. In every **created** thing there are end, cause, and effect . . . Therefore it follows, that the universe and all things of it, have been **created** by the Lord through the Sun in which is the end of all things.

155. **Creation** itself cannot be brought to apprehension, unless space and time are removed from the thought; but if these are removed, it can be comprehended. . . Then you will perceive that the greatest and the least of space do not at all differ; and then you cannot but have an idea of the **creation** of the universe like that of the **creation** of the singulars in the universe; and that the diversity in **created** things comes from the fact that there are infinite things in God Man . . .

156. The **creation** of the universe and of all things of it cannot be said to have taken place from space to space, nor from time to time, thus progressively and successively; but from the Eternal and the Infinite . . .

160. (There are spaces in nature) because **creation** has ceased there, and subsists in its repose.

163. Without two suns, one alive and the other dead, there can be no **creation**. Gen.art.

165. A dead sun has been **created** in order that in ultimates all things may be fixed, stated, and constant . . . Thus, and no otherwise, is **creation** founded . . . The terraqueous globe . . . is as a matrix, from which are produced the effects which are the ends of **creation**.

167. The end of **creation** comes into existence in ultimates, which is, that all things may return to the **Creator**, and that there may be conjunction. Gen.art. 170.

171. **Creation** continually advances to this ultimate end, through end, cause, and effect; because these three are in the Lord the **Creator** . . . From which it is evident, that in the general progression to the ultimate end, the **created** universe is relatively the middle end; for forms of uses in their order up to man are continually raised out of the ground by the Lord the **Creator** . . . 172.

198. Hence the Divine, which is substance in itself . . . is that from which are each and all things that have been **created**; thus God is the All in all of the universe.

222. There are degrees of both kinds in the greatest and the least of all things which have been created. Gen.art.

229^e. There are innumerable things in the first created substances . . .

282. The Lord from eternity, Who is Jehovah, created the universe and all things of it from Himself, and not from nothing. Gen.art. 285³.

283. All things have been created from substance which is substance in itself . . . Many have seen this, but feared they would come to think that the created universe is God. . . The reason is, that they have thought of the creation of the universe from time and space, which are proper to nature; and no one can, from nature, perceive the creation of the universe; but everyone can, from God, perceive nature and its creation. . . Although God created the universe from Himself, there is nothing in the created universe which is God.

284. In this Fourth Part, the creation of the universe by God is treated of.

285. The Lord could not have created the universe . . . unless He were a Man. Gen.art.

—^e. The Human is the inmost in every created thing, but devoid of space.

290. The Lord . . . produced from Himself the Sun of the Spiritual World, and from it created the universe and all things of it. Gen.art.

—^e. The sun of the natural world has been created, in order that the work of creation might be brought to a close and finished.

303^e. They who set up a creation of the universe, not through continual mediations from the First, cannot but build broken hypotheses . . .

307. All the uses which are the ends of creation are in forms, and receive forms from substances and matters such as are in earths. Gen.art. . . The ends of creation are what are produced by the Lord as a Sun through the atmospheres from the earths, and these ends are called uses. . . They are called uses . . . because they look to God the Creator . . . and thereby conjoin Him with His great work. Ex.

312. See PRODUCTION at this ref.

313. In all forms of uses there is some image of the creation. Gen.art.

—^e. This image of the creation lies concealed in their endeavours.

314. In the forms of uses of the vegetable kingdom the image of creation appears in this; that from their primes they proceed to their ultimates, and from the ultimates to the primes . . . The stems invested with the barks relate to the Earth invested with earths, from which the creation and formation of all uses come forth. . . An image of creation in the forms of uses is exhibited in the progression of their formation from primes to ultimates, and from ultimates to primes; and also in this; that in all the progression there is the end of producing the fruits and seeds, which are uses. Hence it is evident, that the progression of the creation of the universe was from its Prime, which is the Lord girt with the Sun, to ultimates, which are earths; and from these, through

uses, to its Prime or the Lord; also that the ends of the whole creation have been uses.

315. The heat, light, and atmospheres of the natural world effect nothing to this image of creation; but only the heat, light, and atmospheres of the Sun of the Spiritual World; these bear that image with them, and put it into the forms of the uses of the vegetable kingdom. . . Natural forces contribute nothing whatever to giving them an image of creation; for the image of creation is spiritual: but in order that it may appear and perform a use in the natural world, and may stand fixed and be permanent, it must be materiatered, that is, filled full with the matters of the world.

316. In the forms of uses of the animal kingdom, there is a similar image of creation, in that from seed let into a womb or egg there is formed a body, which is its ultimate, and that when this grows up, it produces new seeds.

—². A similar image of creation comes forth in every single thing in man; for similar is the progression of love through wisdom into use . . .

322. All these objects come forth around an Angel and around the angelic Societies, as if produced or created by them. Des.

326^e. Thus the creation as of a universe is produced before the eyes of an Angel.

327. All things which have been created by the Lord are uses . . . Gen.art.

329. The end of the creation of the universe, is that the angelic Heaven may exist . . . Hence all things which have been created are mediate ends . . .

336. Evil uses have not been created by the Lord; but they originated together with Hell. Gen.art.

339. Evil uses as well as good uses might thus be supposed to be simultaneous from creation.

—^e. Hence it is evident, that such things . . . have not been created from the beginning . . . T. 53^e.

348^e. Hence it is evident, that the Lord has not created and does not create any but good uses; but that Hell produces the evil ones.

349^e. Such end by ascribing all things to nature, even the creation of the universe . . . They can still say afterwards that God created nature . . . But by God the Creator they understand nature, in fact, its inmost . . .

358. Two receptacles of Himself, called the will and understanding, have been created and formed with man by the Lord . . . Gen.art.

— . Something shall now be said about the creation of man.

P. 2. The Treatise on the Divine Love and Wisdom . . . treats of creation, and not of the preservation of things after creation . . . therefore this is to be treated of in this work.

3². Sustentation is perpetual creation . . .

—^e. Upon the conjunction of the Creator with man, the connection of all things depends, and . . . the preservation of all things.

5. This one is, in a certain image, in every created thing. Gen.art.

[P.] 9. In the universe, and in each and all things of it, as created by the Lord, there has been the marriage of good and truth. Since the creation this marriage has been severed with man.

27². It follows that Heaven was the Lord's end in creation; and as Heaven was the end in the creation, it is the end of His Divine Providence. The Lord did not create the universe for His own sake, but for the sake of those with whom He will be in Heaven. 323. Gen.art. T.13. 66^e. 773.

— . There is His image and likeness in them from creation . . .

32. From creation man is such that he can be more and more nearly conjoined with the Lord. Gen.art.

51. Hence it is evident . . . that we can think of the creation of the universe by God; but not at all of the creation from nature.

157². There is an only essence, substance, and form, from which are all the essences, substances and forms which have been created. Ex.

190. Many constants have been created, in order that inconstants could exist. Enum. —³.

—³. Without His Divine Providence, which is as a continual creation . . .

202. He created the universe, that in that creation there might come forth an infinite and eternal creation by Himself; and this creation comes forth by the Lord's forming a Heaven from men . . . The infinite and eternal which the Lord regards in forming His Heaven of men, is that it shall be enlarged to infinity and eternity; and that He may thus constantly dwell in the end of His creation. This is the infinite and eternal creation, for which the Lord provided by the creation of the universe; and, through His Divine Providence, He is constantly in this creation. Ex. 203².

219². The finite cannot proceed from the infinite . . . yet the finite can be produced by the infinite; but this is creating; not proceeding.

241. Adam and his wife do not mean the first men that were created in this world; but the men of the Most Ancient Church, whose new creation or regeneration is thus described; the new creation itself, or their regeneration, by the creation of heaven and earth in Genesis. (Difficulties in the account of the creation.)

324². What would the Lord [be], with all the creation of the universe; unless He had also created images and likenesses of Himself . . .

—⁶. Every man has been created in order to live to eternity in a blessed state. Ex. —⁷.

332. The secondary ends of creation.

— . The laws of order established at the first creation.

R. 254. 'Thou hast created all things, and through Thy will they are and have been created' (Rev.iv.11) = that all things of Heaven and the Church have been made and formed, and that they are reformed and regenerated, from the Lord's Divine love, through His Divine wisdom; or from the Divine good, through the Divine truth, which also is the Word. 'To create' = to reform and regenerate through Divine truth; and 'the Lord's will'

= the Divine good. . . 'To create' = to reform and regenerate. Ill. E.294, Ex. 295.

290. 'Every created thing that is in heaven, and in earth, and under the earth, and in the sea' (Rev.v.13) = the Angels . . . Their being called 'created thing' is according to the style of the Word, in which, by all created things, of both the animal and vegetable kingdoms, are signified various things with man . . . Ill.

—³. It is said 'every created thing,' and thereby is meant every reformed thing, or all the reformed; for 'to create' = to reform and regenerate. E.342.

475. 'Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are' (Rev. x.6) = Him Who vivifies all who are in Heaven and the Church, and each and all things with them. In the natural sense, 'to create' = to create; but in the spiritual sense, to reform and regenerate, which also is to vivify. E.609.

663. That all things of the world, of Heaven, and of the Church, have been created and made by the Lord from His Divine love through His Divine wisdom. Sig.

M. 84. Good and truth are the universals of creation, and thence are in all created things; but, in created subjects, are according to the form of each. Gen.art. 85^e.

85. The order in which each and all things of the universe have been created, is that one is for the sake of another, and therefore one depends upon another, as a chain upon its links.

86. Thus, subsistence or preservation is perpetual coming forth or creation. T.46^e. 224. D.1714.

183². Fructifications, propagations, and prolifications are continuations of creation; for creation cannot be from any source, except Divine love through Divine wisdom in Divine use . . .

294. Such scenery is created instantaneously by the Lord.

328. Wherefore, you are able to think about the essence and omnipresence of God from eternity, that is, about God before the creation of the World . . . I told them that I had once thought about the essence and omnipresence of God from eternity, that is, about God before the creation of the world; and as I was not as yet able to remove spaces and times from the ideas of my thought, I became anxious; for there entered the idea of nature instead of God: but it was said to me, Remove the ideas of space and time, and you will see. It was given me to remove them, and I saw; and from that time I could think of God from eternity . . . T.31³.

380^e. Hence it is evident that the universe has been created by one God. T.13. Gen.art.

400. The sphere of the love of creating advances in order; from the end, through causes, into effects, and makes periods; whereby creation is preserved in the state foreseen and provided. Gen.art.

I. 5². Creation was effected through that Sun which is pure love, thus by Jehovah God; because love is the very being of life, and wisdom is the coming forth of life thence, and all things have been created from love through wisdom. This is meant by, 'The Word was

with God, and God was the Word. All things were made by Him, and without Him was nothing made which was made: and the world was made through Him' (John i.). T.37. 76². 87^e

—³. For the created universe is a coherent work from love through wisdom . . .

9. Hence it follows, that the natural world was secondarily created through its sun.

11⁴. There is only one life, and this is not creatable . . .

T. 30². In God and before God there were no spaces or times before creation; but after it.

31³. The world was created, not in time, but times were introduced by God with creation.

33. Every created thing is finite; and the Infinite is in finites as in receptacles. Gen.art.

— . From that Sun, through its heat and light, the universe has been created, from its primes to its ultimates. . . One thing was formed from another, and thus degrees were made . . .

—^e. From what is said about the creation in my works, it is evident, that God first finited His infinity through substances emitted from Himself . . .

40. Light is not creatable, but the forms which receive it have been created . . . It is the same with life . . . It is not creatable, but flows in continually. . . Consequently, wisdom is not creatable; and so neither are faith, truth, love, charity, nor good; but the forms which receive them have been created. 471.

46. These [characteristics] of the Divine love were the cause of the creation of the universe, and are the cause of its preservation. Gen.art.

65. Man was created a form of Divine order. Gen.art.

67. Before the creation, God was love itself and wisdom itself, and these two are in the endeavour to perform uses . . . The universe was created that uses might come forth . . . and as man is the principal end of creation, it follows that each and all things have been created for the sake of man . . .

71². God created man from order, in order, and into order . . .

73². The omnipotent God created the world from the order in Himself . . . 74². 75⁶.

75. On the creation of the universe. Chap.

76. I was in meditation about the creation of the universe . . .

—². I said to the Angels . . . It would be vain to conclude anything about the creation of the universe, unless it were first known that there are two worlds . . . The universe was created by Jehovah God through the Sun in whose midst He is; and . . . it was created from His love, through His wisdom . . .

—³. By means of the light and heat from the Sun of your World, spiritual atmospheres . . . were created, one from another . . . but as this spiritual universe cannot come forth without a natural universe . . . the sun from which all natural things proceed was created together with it; and through this, by means of light and heat, three atmospheres encompassing the former . . . and at last, by means of these, the terraqueous

globe . . . But this is a very general sketch of the creation and its progression.

78. An Angel said, We have heard in our Society that, in consequence of meditating on the creation of the universe, you were invited into a Society near ours, and that there you said such things about the creation as they favoured . . . I will now show you how animals and plants of every kind were produced by God . . .

—³. These things have been shown you, in order that in a particular type you might see the whole creation . . . The difference is, that such things in our World are created by God instantaneously, according to the affections of the Angels; but in your world they were created in like manner at the beginning; but it was provided that they should be perpetually renewed by generations of one from another, and that creation should be so continued. The reason why creation in our World is instantaneous, and in yours is continued by generations, is that the atmospheres and earths of our World are spiritual, and those of your world are natural; and natural things were created that they might clothe spiritual ones . . . Without some knowledge of the Spiritual World, no one can know that creation is continual in our World, and that in yours it was similar to this while the universe was created by God.

—^e. (The objects in Hell) were not created there by God; nor were they created by Him in the natural world . . . for all things that God creates are good; but such things upon the earth originated together with Hell . . .

79. Once, when I was thinking of the creation of the universe, there came some philosophers . . . One of them said, My mind is, that creation is from nature, and thus that nature created itself, and that it has existed from eternity . . . (The others deliver their opinions at great length.)

224. Through truth and good the universe was created.

364. God could not create another like Himself . . . Neither could He create life, as neither can light be created; but He could create man a form of life, as He created the eye a form of light.

403. Then is man in a perfect state, according to creation.

472. Hence the following are not creatable:—1. The Infinite. 2. Love and wisdom. 3. Life. 4. Light and heat. 5. Activity regarded in itself. But the organs which receive these are creatable, and are created. . . Sound is not creatable . . . It is according to creation that where there are actives there are also passives . . . If actives were creatable, as passives are, there would have been no need of the sun with its light and heat, but all created things would subsist without them . . . The sun of this world consists of created substances, the activity of which produces fire.

499. Without some sort of free will in all created things . . . no creation could have taken place. Ex.

500. No creation was possible without order . . .

571. Necessity of man's being created anew. 576.

573. 'To be created' = to be regenerated. Ill.

589. This faculty is by creation inherent in every man.

714. From the first day of creation . . . E.1129⁴.

[T.] 773. As the salvation of men . . . is thus a continuation of creation, the term 'to create' is used in the Word passim, and it means to form for Heaven. III.

794. All things which are seen in the Spiritual World are instantaneously created by the Lord; as houses, paradises, food . . . and they are created in correspondence with the interiors of Angels and Spirits . . . While all things which are seen in the natural world come forth and grow from seed.

Ad. 655. The order instituted at the first creation.

3/4297. In each word of the Lord's Prayer there is an idea of creation.

D. 2506. Men are so created by the Lord that they may create uses of delight.

3477. Some . . . reason from the time of the creation of the world; what God was doing before the creation of the world . . .

4204. Whether nature existed before the world was created.

4722. (Notions of atheists about creation.)

4837. On regeneration, or the new creation. . . In the Word, the Lord is often called the Creator, and it is said that He created the heavens and the earth, also that He creates new ones, and man is called a new creature. The case is this. From what is hereditary, and also from his own actual life, man in the other life does not appear as a man, but as a horrible monster; but as he receives new life from the Lord, so does he receive the human form, and, at last, a beautiful angelic one, which is a likeness of the Lord. This takes place just as if the Lord had created man anew by a similar procedure and a similar method. Hence it is, that 'to create' = to regenerate, and that a regenerate man is a new creature.

5604⁹. Instead of the history of the creation, the subject of the new creation of man (is treated of in the Word in Heaven).

E. 29³. The creation of heaven and earth in Genesis = the establishment of the Most Ancient Church. Refs. 280¹⁴. 513¹⁰. 725². 1057.

294². 'To create' = to reform and regenerate men, and thus to establish the Church. III.

295. 'To create' = to come forth into existence.

304⁵⁴. 'To create new heavens and a new earth' = to establish a new Church as to its interiors and exteriors.

453⁷. 'To create,' when said of goods and truths, = to form them with man, and to regenerate him.

609. 'To create' = not only to cause to be, but also perpetually to be, by holding it together and sustaining it through the Divine which proceeds . . .

650¹⁸. 'The creation' in Genesis = the new creation or regeneration of the man of the Most Ancient Church.

726⁴. This heat and light . . . specifically, are called Divine truth; but taken together with the auras, they are called the Divine which proceeds: from these the Heavens were created, and also the world . . .

1126². The reason God is uncreate, is that life cannot

be created; but it can create; for to be created is to come forth from another . . .

1196². From the Sun which is Divine love commenced all the work of creation; and through the sun which is fire it was carried through.

1209². In everything spiritual there are three forces; a force of acting, a force of creating, and a force of forming . . . The force of creating is the force of producing causes and effects from the beginning down to the end, and it proceeds from the First through intermediates to the ultimate; the First is the Sun of Heaven . . . intermediates are spiritual, natural, and earthly things; from which in the ultimate come productions; and as in the creation that force proceeded from the First to the ultimate, it afterwards proceeds in the same way, in order that productions may be continual . . . Wherefore productions, which are chiefly animals and plants, are continuations of creation. It matters not that the continuations are effected through seeds; it is still the same creative force which produces them. That there are some seeds being produced even yet, is within the experience of some. 1210². 1211².

1211⁴. Nothing is born there from sown seed, but from created seed, and creation there is instantaneous; the duration being sometimes long, and sometimes only momentaneous. Ex. 1212². Ex.

1226². The omnipresence and omniscience of the Lord may also be comprehended from the creation of the universe; for the universe was so created by Him, that He is in primes and in ultimates, also in the centre and the circumferences; and uses are those things in which He is. Gen. art. . . The creation of the universe cannot be better seen than from its types in the Heavens; there, creation is perpetual and instantaneous. Des.

—4. From the perpetual and instantaneous creation of all things in the Heavens, may be seen, as in a type, the creation of the whole world with its Earths; that in these there is nothing created except for use . . .

—5. From man's life; which, if reviewed from the creation of all things in him . . .

—6. Every man, in like manner, is created and born for use . . .

—8. Now as, in the beginning, each and all things in the world were created for use, and all things in man also were formed for use, and the Lord, from creation, regarded the whole human race as one man, in which everyone is in like manner for use . . . it is evident, that the universe was so created, that the Lord is in primes and in ultimates, also in the centre and the circumferences, that is, in the midst of all things; and that uses are the things in which He is. D. 3574. D. Love viii.

D. Love xi². All creation was effected through discrete degrees . . .

D. Wis. viii². Hence all creation has been effected in ultimates . . .

xii. 4. All things which have been created, are created to compliance with life itself, which is the Lord. Gen. art.

—3. All things which have been created in the world have been created for the use, benefit, and delight of men . . .

5. When **creation** has once been perfected, it is still continued through influx from the Sun of Heaven; otherwise all things would perish . . .

—³. A full idea of **creation** . . . cannot be given (because of the deep arcana connected with the subject).

Ang. Idea. The Angelic Idea about the **Creation** of the Universe by the Lord. Gen. art. . . God is the Centre . . . and unless He were a Man, **creation** would not have been possible. The Lord **created** the universe through His Divine proceeding; and as this is life itself, all things have been **created** from life and through life. . . . From that Sun, as a great centre, proceed circles, one from another, down to the ultimate . . . These are the spiritual atmospheres . . . and, in the ultimate, by means of these atmospheres, and afterwards by means of the natural atmospheres, which are from the sun of the world, was effected the **creation** of the earth . . . which **creation** is afterwards continued through generations from seeds. Those Angels who knew that the universe so **created** is a continuous work from the **Creator** down to ultimates . . . said, that the first proceeding was continued down to ultimates through discrete degrees . . .

J. (Post.) 12². In the Spiritual World . . . the houses of a city are not built as in this world, but rise up **created** in a moment by the Lord; and the same with all other things.

Can. On God. 6. He **created** the universe from Divine love through Divine wisdom; or what is the same, from Divine good through Divine truth.

7. With Him the **creation** of the universe had as an end an angelic Heaven from mankind.

9. This end had been in God the **Creator** from eternity, and is so to eternity, and thence comes the preservation of the **created** universe by Him.

iv. On the **creation** of the universe by the One and Infinite God.

1. No one can conceive in idea, or perceive, that God **created** the universe, unless he first knows something about the Spiritual World and its Sun, and also about the correspondence and thence the conjunction of spiritual with natural things. 12.

7. Jehovah God, through the Sun in whose midst He is, **created** the Spiritual World; and through this, mediately, the natural world.

11. An idea of **creation** perpetually comes forth in the Spiritual World; because all things which there come forth and take place, are **created** in a moment by Jehovah God.

12. In the Spiritual World, **creation** can be made visible to the eye; all things there are being **created** by the Lord; as, for instance, in a moment a house is **created**; the furniture of the house is **created**; foods are **created**; garments are **created**; fields, gardens, plains are **created**; flocks and herds are **created**; these and innumerable other things are **created** according to the affections, and thence the perceptions of the Angels; and they appear around them and last as long as they are in that affection; and they are removed as soon as they cease from it. In the Hells, too, there are **created** serpents, and hurtful beasts and birds; not that they

are **created** by the Lord, but that goods are turned into evils. Hence it is evident, that all things in this world are being **created** by the Lord, and are fixed by the natural things which encompass them.

vi. On the **creation** of the universe by the One and Infinite God; from the Divine love, through the Divine wisdom.

2. Through these two, heat and light, the world subsists, and all things on its surface are yearly **created** . . .

vii. On the end itself of **creation**, that it is an angelic Heaven from mankind.

Coro. 23. 'To **create** heaven and earth' means to gather together of the departed, and to found an angelic Heaven; and, through this, to derive and produce a Church on earth.

—². 'To **create**,' in the Word, = to produce anew and form; and, properly, to regenerate; which is the reason why regeneration is called the new **creation**. Ill.

Docu. 302. A. These (evil beasts and plants in Hell) are not **created** by God; nor are they **created** by Him in the natural world . . . for all things **created** by God are good. On the earth they were **created** at the same time that Hell was **created**; and this comes into existence from men . . .

Creator. *Creator.*

See under **CREATE** at W.65. 167. 171. 307. 349. P.3. **Ang. Idea.** Can.9.

A. 88^e. When the Lord is called '**Creator**,' 'Former,' or 'Maker,' each term always involves a distinct idea in the internal sense. 10373².

1736⁴. 'The **Creator** of heaven and earth' = the Regenerator. Refs. 10634². E.328¹⁰.

2156^e. They say they acknowledge one Supreme Being, the **Creator** of the universe; but really acknowledge no God. 2747². 6197^e. 7097⁴. 7251. D.169. 857. 1449. 4772².

3470^e. Hence the Lord is so often called 'Former,' and '**Creator**.'

944I. What would this be for the Infinite **Creator**?

W. 169. In God the **Creator**, Who is the Lord from eternity, are these three (end, cause, and effect).

R. 630². Jehovah the **Creator** is the Lord from eternity. . . . Who cannot understand that there is one God the **Creator** of the universe, and not three **Creators**?

961^e. Jehovah the Lord from eternity the **Creator**; in time, the Saviour; and to eternity, the Reformer . . .

I. 9². In the midst of that Sun is Jehovah God, the **Creator** and Upholder of the universe.

D. 2510. That the uses of all things in the universe reveal the **Creator**.

Creatress. *Creatrix.* W.33^e. 262. T.178. E.1209².

Creature. *Creatura.*

A. 46^e. Those are called '**creatures**,' to whom the Gospel is to be preached, because they are to be **created** anew (Mark xvi.15). R.290².

[A.] 780. A new creature, or that they have received new life from the Lord. Sig.

638⁵⁴. 'The creatures in the sea having souls' (Rev. viii. 9)=scientific truths with goods. E. 513, Ex.

970⁸. This is meant by that the old man with his concupiscences must die, in order that man may become a new creature.

975¹². 'Creatures' (Rev. viii. 9)=those who are in doctrinal things of truth.

J. 4^o. The new creation of man is his reformation; hence a new creature is a reformed man.

405. 'There died the third part of those creatures in the sea which had souls' (Rev. viii. 9)=that those who have lived and do live that faith, cannot be reformed and receive life. . . 'Creatures' = those who can be reformed.

—2. As affections and perceptions there appear in the forms of animals or creatures on the earth, which are called beasts; of creatures in the air, which are called birds; and of creatures in the sea, which are called fishes; beasts, birds, and fishes are so often mentioned in the Word. III.

T. 571. So far man is spiritual, and is a new creature. 572.

687. A baptized, that is, a regenerate person, is meant by 'a creature' (Mark xvi. 15; Rom. viii.); and by a new creature (2 Cor. v. 17; Gal. vi. 15); for 'a creature' is so called from 'create,' by which is signified to regenerate. D. 4837.

E. 342. 'Every creature' (Mark xvi.)=all who receive the Gospel, and thereby can be reformed. Others are not meant by 'creatures,' because they do not receive.

513^o. 'Every creature' (Rev. v. 13)=both Angels and men.

Coro. 3^o. 'The beginning of the creature of God' (Rev. iii. 14) . . . 'Creatures,' here, =those who can be created anew, that is, regenerated, and thus become of the Lord's Church. III.

Credulous. *Credulus.*

A. 1967^o. They thus become credulous . . . D. 1728. 1752.

Creed. See APOSTLES' CREED, ATHANASIAN CREED, NICENE CREED; and also under CONFESS, and SYMBOL.

Creep. *Repere, Prorepere.*

Creeping. *Reptilis.*

A. 39^o. As the man now begins to be made alive . . . he is compared first to 'the creeping things of the waters' (Gen. i. 18).

40. 'The creeping things which the waters brought forth'=scientifics, which are of the external man. . . That the creeping things of the waters, or fishes, = scientifics. III.

44^o. The things of the understanding are signified by 'the creeping things which the waters cause to creep forth,' etc. . . Those of the will, are here signified by

'the living soul which the land produces,' and by 'the beast, and creeping thing—*reptans*' (ver. 24).

594. 'From man to beast, and even to the creeping thing' (Gen. vi. 7)=that whatever is of the will would extinguish him. . . Whatever is of the will is called 'beasts, and creeping things;' here, 'creeping things' = pleasures both corporeal and sensuous.

674. 'Bird' = intellectual, and 'beast,' voluntary things; and that 'the creeping thing of the ground' (ver. 20)=both, but the lowest, may be evident from the fact, that the creeping thing—*repens*—of the ground is the lowest.

746. 'Everything that creeps upon the ground' (Gen. vii. 8)=what is sensuous. . . The most ancients compared the sensuous things of man and his pleasurable ones to creeping things and creeping things—*reptilibus et reptentibus*, and so called them, because they are the outermost things, and as it were creep on the surface of a man, and because they are not permitted to raise themselves higher.

774. 'Every creeping thing that creepeth upon the earth' (ver. 7)=every sensuous and corporeal good . . . the creeping thing is mentioned last. . . Animals, beasts, and creeping things that creep on the land=voluntary things.

803. 'As to . . . every creeping thing that creepeth upon the earth,' etc. (ver. 21)=their persuasions; in which . . . 'the creeping thing that creepeth upon the earth'=corporeal and earthly things. . . The persuasions of the Antediluvians are here fully described . . .

S10. 'Creeping thing' (ver. 23)=pleasures.

909. 'Bird'=the intellectual, and 'beast' the voluntary things of his internal man; and 'every creeping thing that creepeth upon the earth' (Gen. viii. 17)=like things corresponding to them in the external man; for in this passage, 'the creeping thing that creepeth upon the earth' relates to both the bird, or intellectual things, and to the beast, or voluntary things. The most ancients called sensuous things and the pleasures of the body creeping things that creep, because they are just like creeping things that creep upon the earth . . . 911, Ex.

916. 'Every wild beast and every creeping thing' (ver. 19)=his goods. . . 'The creeping thing'=the goods of the external man. 'Every bird, and everything creeping upon the earth'=truths. . . 'The thing creeping upon the earth'=external truths. . . In the preceding verse, it was called 'the creeping thing that creepeth,' because it signified both the good and the truth of the external man. Ex.

990. 'Everything that the ground maketh to creep forth' (Gen. ix. 2)=the affections of good. Ex.

994. 'Every creeping thing that liveth' (ver. 4)=all the pleasures in which there is good, which is alive. 'Creeping things,' here, mean all clean beasts and birds, because it is said, 'they are given for meat.' In the proper sense, 'creeping things' are the lowest of all which are mentioned, Lev. xi. 23, 29, 30; and they were unclean things: but in a wider sense, as here, they are animals which are given for food; but are here called 'creeping things,' because they = pleasures. Man's

affections are signified by 'clean beasts,' but as they are perceived only in his pleasures, and man therefore calls them pleasures, they are here called 'creeping things.' Ex. —⁴.

—⁵. Pleasures are also called 'creeping things' in other parts of the Word; and a distinction is there made between clean and unclean creeping things; that is, between pleasures the delights of which are alive or heavenly, and those the delights of which are dead or infernal. Ill.

—⁷. 'Every form of creeping thing' (Ezek.viii.10)=filthy pleasures, the interiors of which are cupidities . . .

—^e. As 'creeping things'=such filthy things, they were accounted so unclean in the representative Church, that no one was even allowed to touch them; and he who merely touched them was unclean. (Lev.v.2; xi.31,32,33; xxii.5,6.)

996². Creeping things=both the pleasures of the body, and the pleasures of sensuous things . . .

1760^e. The dissent of the thoughts is perceived as something tacit that creeps.

6398². The sensuous things of man were represented by serpents, because they are the lowest things with man . . . and as it were crawl . . .

7295^e. The third degree is that frogs crept forth out of the waters. 9331⁶.

9182^e. 'The creeping thing of the land'=the goods and truths of the external and sensuous man. Refs.

P. 275^e. He would at first creep like a quadruped.

D. 3662². The popes then feel something turning and creeping in the abdomen.

4678. The evil Genii . . . then appeared like creeping things in the streets, seeking with the greatest anxiety how to get out.

E. 342⁵. 'Everything that creepeth in the seas' (Ps. lxxix.34)=those who are sensuous.

357³⁰. 'A covenant with . . . the creeping thing of the land,' etc. (Hos.ii.18)=conjunction with . . . the affection of the Knowledges of truth and good of the Church.

388²⁵. 'Creeping thing, and bird of every wing' (Ps. cxlviii.10)=the delight of good and truth of the natural and of the spiritual man.

400⁹. 'The creeping thing that creepeth—reptans—upon the land' (Ezek.xxxviii.20)=the Sensuous, which is the ultimate of the Natural, with the delights and scientifics there.

514¹¹. 'Creeping things' (Ps.civ.)=living scientifics.

556⁶. 'The creeping things of the land' (Deut.xxxii.24)=the things of the sensuous man: when separated from the spiritual man, these are merely falsities from evils.

650¹⁰. 'Things creeping innumerable' (Ps.civ.)=what is scientific there.

—¹². 'The creeping things' (Ps.cxlviii.)=the Sensuous, which is the ultimate of the natural man.

—³⁴. 'The creeping thing of the land' (Hos.ii.)=

the scientific of the natural man; in special, the scientific of the Sensuous. 701²⁰.

—⁴¹. 'The creeping thing of the land' (Ezek. xxxviii.)=the thoughts and affections in the corporeal Sensuous.

Creep. *Reptare.*

See CREEP—*repere*, at A.44. E.400.

A. 41. The things which are from the Lord . . . have a species of body, here signified by 'moving itself' or creeping.

2702¹⁵. 'The living soul that creepeth' (Ezek.xlvii.9)=their pleasures. (=the scientific truths which are of faith. 9050¹⁰.) E.629⁸.

Creep in. *Irrepere.* A.1937². T.338².

Cremaster. M.107^e.

Crest. *Crista.*

Crested. *Cristatus.*

R. 438. The erected hairs on a dog's back.

M. 103. There were crested helmets on the horses' heads.

361². The love . . . hardens the substances of its form, and erects them as it were into crests . . .

T. 71. On the heads of some of the birds were crests in the form of crowns.

Crime. *Crimen.* A.9262⁴. M.288. 530. —.

D.4823. E.655⁵. 863¹⁷.

Crime. *Facinus.*

Criminal. *Facinorosus.*

A. 1118^e. Simulation was to them an enormous crime.

D. 2787. Occurs. 2791. 2973. 2974. 3680. 3924^e. 4396. 4466. 4467. 4470. 4494. 4545. 4615. 4806. 4948. 4950. 5208. 5457.

Crimson. *Purpura, Purpureus.**

A.1116. Beautiful colours of their dwellings, crimson and blue. D.3925.

1156. 'Hyacinthine and crimson from the isles of Elishah' (Ezek.xxvii.7)=rituals corresponding to internal worship; thus =representatives of celestial things. 2576⁸. (=the good of truth. 5954⁶.) (=the intelligence of truth and good. 9466³.)

1232. 'Crimson,' etc. (ver. 16)=Knowledges of good.

2576⁴. This veil represented the inmost appearances of rational good and truth, in which are the Angels of the Third Heaven, which appearances are described by 'the hyacinthine, crimson, scarlet double-dyed, and fine linen interwoven' (Ex.xxvi.31); in which the red colour represented the goods of love, and the white its truths.

3300⁴. See RED at this ref.

—⁵. 'If sins are red like crimson' (Is.i.18). P.278a⁵.

4530^e. See COLOUR at these refs. 9467. H.179.

4922⁵. 'Hyacinthine and crimson'=celestial goods and truths; 'scarlet double-dyed, and fine linen interwoven'=spiritual goods and truths. Ill.

* By these terms a bright crimson or deep scarlet seems to be meant.

[A.4922.] 'Double-dyed of crimson' (Num.xix.6).

923¹. 'Purple and fine linen' (Luke xvi.19)=the Knowledges of good and truth from the Word. 9467⁵. H.365². T.595². E.118⁴.

9466. This good reigns in the inmost Heaven, and in the Second Heaven it presents a crimson and a hyacinthine colour; the good itself, a crimson colour . . .

9467. 'Crimson' (Ex.xxv.4)=the celestial love of good. . . The reason of this signification of 'crimson' is that by a red colour is signified the good of celestial love. Ex. and Ill. 9596. 9671. 9833.

—⁴. Good from a celestial origin is also signified by 'crimson' in Ezek.xxvii.7 . . . 'Hyacinthine and crimson were thy covering'=Knowledges of truth and good from a celestial origin.

9596. First there is truth from a celestial origin, ('fine linen'); then comes the affection of truth, ('hyacinthine'); then the affection of good thence, ('crimson'); and at last spiritual good, ('scarlet double-dyed').

9687^e. 'Crimson,' etc. (Ex.xxvi.36)=the goods reigning in these Heavens.

9833. 'Crimson,' etc. (in the ephod, Ex.xxviii.5,6)=the good of charity and of faith. 9834. 9839.

9860. 'Crimson,' etc. (in the breastplate, Ex.xxviii.15)=the good of charity and of faith.

9868³. See CHRYSOPRASE at this ref.

9873³. 'Crimson'=the good of celestial love; 'scarlet double-dyed,' the good of spiritual love. S.46^e.

10037⁴. 'Those brought up upon crimson' (Lam.iv.5) =those who are in the Knowledges of good.

10227²⁰. 'The purple' in which the rich man was clothed=genuine good. (=the good of the Word. S.40².)

S. 84². ('Crimson' is a term which has reference to good.)

W. 380^e. In the Heavens where love to the Lord reigns . . . the Angels are clad in crimson garments.

R. 305^e. Colours derived from red, as scarlet and crimson.

463. Crimson for decorations.

—⁶. The sailors were clad in a crimson garment.

— . They cried, We are doctors clad in the purple-purpurati.

725. 'The woman was arrayed in crimson and scarlet' (Rev.xvii.4)=Divine celestial good and truth of the Word with them. 'Crimson'=Divine celestial good; 'scarlet,' Divine celestial truth. Ill. 773.

875. The Angel from the east was in a resplendent crimson garment, and the one from the south in a bright hyacinthine one.

962. The seats in the first row were covered with crimson silk; those in the second, with blue; and those in the third with white cloth.

M. 15. (Various crimson garments mentioned.) 20². 42⁴. 75⁴. 183. 266. T.595². 673. D.3752.

76^e. A rainbow of three colours; crimson, hyacinthine, and bright white: the crimson passed through

the hyacinthine, and tinged the white with a deep blue; and this flowed back through the hyacinthine into the crimson, and raised it into a kind of flaming beam. . . The crimson signified the wife's marriage love, (and its being raised into a flaming beam) signified the husband's marriage love flowing back to the wife.

208. The rain became crimson, then scarlet . . .

294. Crimson flowers formed the outermost circle . . .

382. Love tinges her face with a kind of flame, from the shining through of which is the dawn and bloom of her life.

T. 109³. From the rouge she appeared beautiful. 148³.

136. The first gymnasium was surrounded with a crimson light . . .

172². Purple-purpuratus-cardinals.

216. In its ultimate, the Word is like a transparent object . . . which from the flame is red like crimson, and from the light is white like snow.

439. Before the Angels, the good of merit appears like rust, and the good not of merit like crimson.

537^e. In Heaven they are clothed in . . . red, and after they have been initiated into the goods of the New Church, in . . . crimson.

686. They who have been regenerated through the Divine good of love, go in crimson garments, and are called Celestial Angels . . . The reason is, that crimson is the colour of love, which it derives from the sun's fire and redness.

Ad. 3/1289. Crimson is a red or rosy colour mingled with azure.

3/1291. Nature produces such linen from a crimson flower, etc.; and it represents what is natural, which is snowy, and flows from a crimson flower, that is, from a colour which is intermediate between hyacinthine and scarlet.

3/1827. Hyacinthine, or a resplendent yellow, with crimson points, =grace; 'crimson'=mercy; it derives its redness from love, its azure from Heaven.

3/1830. Universal grace is represented by a golden yellow verging to crimson; mercy and love by crimson and blood colour.

3/1843. The colour of a ruby is red, and therefore=mercy in God Messiah . . . thus has a similar signification to the red mentioned above in crimson and scarlet double-dyed.

D. 3246. A flaming crimson object seen. A.7620.

E. 195⁸. 'Crimson and hyacinthine' (Ezek.xxvii.7)=the celestial love of good and truth.

652¹⁰. 'Crimson' (Lam.iv.5)=the genuine good of the Word; specifically, the celestial love of truth.

1042. As a red colour derives its origin there from what is fiery or flaming . . . 'crimson'=good from a celestial origin. 1143. —².

Criterion. Characteristicon. A.471. 1680². T.379⁴.

Critic, Critical. *Criticus.*

A. 6621. They who have studied the mere critical art in reading the Word. Rep. D.805. 1952.

H. 353. (Critical things one of the sciences of the literary world.) See 464.

D. 1950. On the quality of critics in the other life. 5606^e.

2040. That critics know nothing in comparison with those who are not critics. 2056. 2380.

Croak. *Coaxare.*

A. 7352. See FROG at these refs. R.702.

Croak. *Crocitare.* T.45^e. 78^s. 375².

Crocodile. *Crocodylus.*

R. 601³. They who are in falsities from evil appear as basilisks and crocodiles.

624^e. In the Word, the deceitful are signified by . . . 'crocodiles' and 'vipers'; and deceit, by their poison.

M. 79^e. (Crocodiles seen there.)

T. 45^e. Self-love causes its cupidities to appear there like crocodiles, etc.

148. They are like pirates, who, at sea, are crocodiles. 381^e. As to the teeth, they are like crocodiles.

455³. Their friendship is like a young crocodile in a cake of honey.

491. The crocodile turns its food into poison . . .

D. 4908. The effort to ascend on high (of those who had been both revengeful and pious) appeared like a crocodile of an ugly colour with a long and broad tail rising on high . . . perpendicularly . . . But as the communication with the Angels was taken away, so the crocodile descended . . .

Crook. See under ROD.

Crooked. *Tortuosus.*

See OBLIQUE.

A. 8753³. That the truths of faith are perverted, is signified by 'crooked ways' (Judg.v.6).

E. 581⁸. 'Leviathan the crooked serpent' (Is.xxvii.1) = cunning.

652^e. 'To go in crooked ways' (Judg.v.6)=to wander away from truths.

Crop. *Sata.* A.9272². W.318.

Cross. *Cruis.*

Crucify. *Crucifigere.*

Crucifixion. *Crucifixio.*

See under PASSION, and TORMENT.

A. 2776². The passion of the cross was the last of the Lord's temptation, through which He fully united the Human to the Divine, and the Divine to the Human . . . 2816². 2818. 2921⁶. 10026².

2854. (Common opinion as to the cross.) 7272².

4599⁵. These temptations are signified by 'the cross' which they will carry. (Luke xiv.27.) 10490⁴ —7.

9144⁹. All things done by the Jews to the Lord when He was crucified, signified the states of their Church as to Divine truth, or the Word.

9930⁵. The cross was the last of His temptations . . . and after it He put on Divine good, and thus united His Divine Human to the Divine itself which was in Him.

10655³. That by this last combat, which was the passion of the cross, He fully subjugated the Hells, the Lord teaches in John xii.23,27,28,31,32,33.

10755. He wanted to preach the Lord crucified . . .

L. 3⁶. The passion of the cross was the last combat or temptation, through which He fully conquered the Hells, and fully glorified His Human. 12, Gen.art.

15. Through the passion of the cross, the Lord did not take away sins, but carried them. Gen.art.

16⁶. Their crucifying Him = that they had destroyed and profaned the whole Word. T. 130³. E. 122⁴.

34. The full union of the Divine and the Human in Him was effected through the passion of the cross, which was the last of His temptations. Gen.art.

Life 66^e. That he should 'take up his cross' (Mark x. 21) = that he should fight against concupiscences. E. 934^e.

99. 'The cross' = temptation. III. R.639², III. E.893³, III.

P. 247. The reason that nation was permitted to crucify the Lord. Ex.

R. 504. 'Where also our Lord was crucified' (Rev.xi. 8) = no acknowledgment of the Lord's Divine Human, and thus a state of rejection. E.655.

527. He who loves evils, also loves to do evil to the Lord, nay, to crucify Him: this is imostly latent in all evil . . .

640. The Divine truth of the Word teaches that those who for its sake afflict their souls and crucify their flesh, shall have peace in the Lord. Sig.

311. In the celestial sense, 'to commit murder' means to be rashly angry with the Lord, to hate Him, and to will to blot out His name: these are they of whom it is said that they crucify Him; which also they would do . . . if He were to come into the world as before.

682². See BAPTISM at these refs. 685^e.

728. Man must receive Him, but not as He hung on the cross . . .

D. 3404^e. (When the Spirit formed a cross with the bright stings, he excited the nearest ones.)

4740. He said he sat at the wood (of the Lord's cross).

5409. The sign of the cross seen on a lofty mountain: an indication that Babylon was recommenced.

E. 122⁴. 'To carry the cross' (Mark x.21) = to undergo assaults and temptations by falsities.

476. See BLOOD at this ref.

519⁴. The Lord's despair on the cross. Ex.

655². The Jews crucifying the Lord = that the evils and consequent falsities which they loved crucified Him.

—⁴. What crucifixion, or hanging upon wood, signified among the Jews . . . There were two death punishments among them; crucifixion and stoning; and by

crucifixion was signified condemnation and a curse on account of the destruction of good in the Church . . . The reason was, that the wood upon which they were hung = good, and, in the opposite sense, evil.

[E. 655]⁷. That hanging upon wood, or **crucifixion**, was imposed on account of the destruction of good in the Church, and that it thus represented evil from infernal love, from which come condemnation and a curse. III.

—⁹. 'To **crucify**' (Matt. xxiii. 34) relates to the good of doctrine . . . and = to destroy.

893³. 'The **cross**' = man's proprium, against which he is to fight.

J. (Post.) 293. The Jews said to me, Why did Christ suffer the **cross**? I replied, Because He was the greatest Prophet, and therefore carried the iniquities of the people, as the prophet who lay on his right side . . . of whom it is also said that he carried the iniquities. In like manner other prophets . . . When they heard this, they said that they would go away and consult together.

Cross over. See PASS THROUGH.

Crosswise. *Conversim.*

A. 627². 'He placed his hands **crosswise**' (Gen. xlviii. 14) = not according to order.

Crosswise. *Decussatim.* A. 837³.

Crowd. *Constipare.*

Crowding. *Constipatio.*

A. 8210². Casting into Hell is a **crowding** by falsities from evil. 823².

T. 160². A paved way, **crowded** with Spirits.

Crowd. *Turba.*

See DISTURB—*turbare.*

A. 842². Thus excite **disturbances** . . . Then after the **disturbance**, or turbulent state, there arises as it were a serenity.

5172⁹. They can be in great **disturbances**, yet not be disturbed.

5221. In a general state of enlightenment there is **disturbance** at first . . .

5396. See CHOR at this ref.

5963. Contention . . . is a **disturbance** of the mind.

7975. 'A great mixed **crowd**' (Ex. xii. 38) = goods and truths not genuine. Ex.

—⁹. 'Lo, a great **multitude**' (Rev. vii. 9).

8304. To cast out the infernal **crew**. Sig. 8626.

10236⁶. Such is the infernal **crew**.

10812. A **crowd** of Spirits of that Earth.

H. 344. A **crowd** collected in the street.

508². The malignant **crew** . . .

543. Angels restrain the **disturbances** in Hell.

550. The infernal **crew** desire . . . to torment.

J. 58^e. A diabolical **crew** ascended.

C. J. 54. Calvin is accepted in his Society, because he is an upright man, and does not make **disturbances**. D. 6041.

W. 273². The reigning love is as the devil, and the thoughts of falsity thence are as the devil's **crew**. —.

—³. There is another love, called **satan** . . . cunning villainies and devices are its **crew**.

P. 35^e. As he is averse to the diabolical **crew**.

R. 363. 'A great **multitude**, which no one could number' (Rev. vii. 9) = all the others, who are not of those enumerated, yet are in the Lord's New Heaven and New Church, and are they who constitute the ultimate Heaven and the external Church, whose quality no one knows except the Lord alone. (= all those who are in the good of life according to their religion, in which are not genuine truths. E. 452.)

745. '**Multitudes**' (Rev. xvii. 15) = those who are in discipline. (= those who are in truths or in falsities; for '**multitudes**' are the people of the lower orders. E. 1077). E. 455⁶.

803. 'A great **crowd** in heaven' (Rev. xix. 1) = the Angels of the lower Heavens. 811. See E. 1195. 1214.

926. I saw a **crowd**. M. 233.

D. 284. On Hell and the infernal **crew**.

325. The devil's **crew** can do nothing; but can perceive what is true, not unwillingly.

374. On the cruelty of the infernal **crew**.

617. How deceitful are the devil's **crew** . . .

774. On the merely infernal **crew**.

1177. On a **crew** in the interior Heaven.

1246. On an infernal **crew** in a dark chamber.

1594. On a wicked **crew**, wandering through Heaven.

2323^e. See EQUILIBRIUM at this ref.

4594. On the **crew** of Sirens. 5486.

4627¹². There was a **crowd** in this sensuous lumen . . .

4629⁹. Among the low **crowd** are many who never raise their thoughts above sensuous things . . .

4732. The **crowd** of such (good Spirits) is very great.

4734. That **crew** (of robbers). 5714.

4769. On the atheistical **crew** in Europe.

4773. Occurs. 4956.

4872. On the dragon and his **crew**.

5093. The **disturbance** is thus quelled. 5212.

5103. Luther excited **disturbances**.

5202. (On a **crowd** of Spirits at the Last Judgment.)

5208^e. The **crowd** who adored him, and were evil, were then cast down.

5254. All there were subject to the monks . . . a very lazy **crew** . . .

5373. I saw a **crowd** vast in number (of dragonists) cast down from Heaven . . .

5567. On the wicked Babylonish **crew**. 5637.

5649^e. A very great **crowd** from various nations, who are all of them domestic servants . . .

5664a. A **crowd** of (Mohammedan Spirits).

5832. I saw a great **crowd** (of adulterers) driven into a desert . . .

5856. A roving **crew** from the Mohammedans . . .

5925. The diabolical **crew** were favourable towards them . . .

5937. They continually formed confederacies . . . one crew with this cupidity, another with another.

5978. Spirits were heard making disturbances . . . On inquiry as to what the disturbance was about, it was seen that they were searching with fury where the Lord was . . .

5995^e. The delight of (Dippel's) life was to confute all, and excite disturbances.

D. Min. 4608. I do not know the quality of that crew.

4774. By inspiration of the diabolical crew . . .

Crown. Corona, Coronare.

See Top.

A. 2699^e. Appear to themselves in crowns.

3350. By representations they formed a golden crown studded with diamonds round His head.

7643⁶. 'Thy crowned are as the locusts' (Nahum.iii. 17). E.543¹⁰.

9144¹². Hence it is evident what is signified by 'the thorny crown.' (See under THORN).

9818²¹. 'A crown of adornment' (Is.xxviii.5)=the wisdom which is of good. 9930⁶.

9930². 'A crown' is a representative of Divine good. Ill.

—³. That a crown represented Divine good from which is Divine truth, is evident from the crown of kings; for kings represent the Lord as to Divine truth; hence they had a crown on the head, and a sceptre in the hand; for government from Divine good was represented by a crown, and from Divine truth by a sceptre. Ill.

—⁴. 'Crown' (Ps.cxxxii.18)=Divine good from which is wisdom; from which also is His government. The crown which is wisdom is said to 'flourish,' by that which He acquired for Himself in the world through combats and victories.

—⁷. 'A crown of ornament' (Is.lxii.1)=the wisdom which is of good. —⁸.

—⁹. 'A crown upon the head' (Ezek.xvi.12)=wisdom thence. —¹⁰. E.577³.

—¹¹. As the good of wisdom is acquired through combats of temptations, which are effected through the truths of faith, they who fought against evils and falsities, and conquered, received crowns: hence the martyrs' crowns: they were the insignia of command by the Lord over evils. Crowns=rewards of victory over evils, and that therefore they=goods of wisdom, because these are the rewards. Ill.

—¹². 'A golden crown' (Rev.xiv.14)=Divine good from which is Divine truth.

—^e. 'A crown' (Rev.ii.10;iii.11)=good from truths; thus wisdom; for this is of the good of love from the truths of faith.

10540³. 'A crown of ornament' (Ezek.xvi.12)=spiritual good, which is the good of truth; 'a crown'=good; and 'beauty,' what is spiritual.

S. 12. 'A crown' (Rev.vi.2)=eternal life, the reward of victory.

13². The locusts having 'crowns' (Rev.ix.7)=that they appeared to themselves as conquerors. R.432. E.553.

P. 259^e. As various jewels give beauty in a king's crown.

R. 66. These varieties (in the Church) may be compared to the various jewels in a king's crown. 73. T.763^e.

103. 'I will give thee the crown of life' (Rev.ii.10) =that they will then have eternal life, the reward of victory . . . As the martyrs desired it, after death crowns were given them, by which was signified the reward of victory: they still appear in their crowns in Heaven. (=wisdom. E.126).

189. 'That no one take thy crown' (Rev.iii.11)=lest wisdom perish, from which comes eternal happiness . . . The reason 'a crown'=wisdom, is that wisdom holds the highest place with man, and thus crowns him: nor does a king's crown signify anything else; for 'a king'=Divine truth, from which comes all wisdom. E.218.

—². Wisdom is signified by 'a crown.' Ill.

—'. 'A crown of adornment' (Ezek.xvi.12)=wisdom from Divine truth, or from the Word. —. E.126³. 195⁷. 272³.

235. 'They had on their heads golden crowns' (Rev. iv.4)=the things which are of wisdom from love. 'A crown'=wisdom. (=Divine good. E.272.)

252. 'They cast their crowns before the throne' (ver. 10)=acknowledgment that their wisdom is from Him alone. E.292.

300. 'A crown was given to him' (Rev.vi.2)=an ensign of his combat. The reason 'a crown'=a badge of combat, is that in ancient times kings wore crowns in battle. Ill. And as temptations are spiritual combats, which the martyrs endured, crowns were given them as ensigns of victory. E.358.

534. 'On her head a crown of twelve stars' (Rev.xii.1) =wisdom and intelligence from the Knowledges of Divine good and Divine truth from the Word. 'A crown on the head'=wisdom and intelligence. E.709.

643. 'A golden crown' (Rev.xiv.14)=wisdom from love; and as it was seen on the head of the Son of Man, by 'a golden crown' is signified Divine wisdom from His Divine love.

M. 20^e. The bride wore a crown of gold set with rubies.

155a⁴. The dove had a crown as of gold on its head. 293^e.

460^e. This is the crown of her honour.

503. Virginity is the crown of chastity. Ex.

T. 342³. In place of a king's crown, they set on His head a crown of thorns.

786. This New Church is the crown of all the Churches. Gen.art. 787. 789^e,Sig.

E. 126³. The reason 'a crown'=wisdom, is that all things which invest and distinguish man derive their signification from that part of the man which they invest or distinguish: 'a crown,' therefore, =wisdom, because it is a distinction for the head, by which is signified wisdom, because it resides there. Ill.

152⁶. 'The crown of our head has fallen' (Lam.v.16)=wisdom (has done so). 272⁷.

[E.] 272². That 'crowns'=good, and thence wisdom ; and that truths are what are crowned. Ill. 292.

— 'Upon himself shall his crown flourish' (Ps. cxxxii. 18)=Divine good from which is Divine wisdom, and from which is His government. (=perpetual victory over evils. 684²⁹.)

—⁴. 'In that day shall Jehovah of Armies be for a crown of adornment' (Is. xxviii. 5)=wisdom which is of good from the Divine.

—⁵. 'Jerusalem'=the Church which is in truths from good ; hence it is called 'a crown of ornament in the hand of Jehovah' (Is. lxii. 1) . . . 'A crown of ornament' = the wisdom which is of good . . . and on account of this signification, it is said to be 'in the hand of Jehovah.'

—⁶. 'The adornment of your head shall come down, the crown of your ornament' (Jer. xiii. 18)=the wisdom which is of good. 'Ornament'=the Divine truth of the Church.

—⁹. 'The crown' (on the head of the rider on the white horse, Rev. vi. 2), being predicated of the Lord, = Divine good, which He put on even as to the Human, as the reward of victory.

—¹⁰. 'The golden crown' (on the head of the Son of Man, Rev. xiv. 14)=Divine good from which is Divine truth.

—¹¹. That 'a crown'=Divine good from which is Divine truth, was represented by the plate of gold which was on the face of the mitre worn by Aaron, which plate is also called 'a crown,' and 'a coronet' (Ex. xxviii. 36, 37 ; xxix. 6 ; xxxix. 30 ; Lev. viii. 9).

340⁷. 'A crown of the best gold' (Ps. xxi. 3)=good from which are these (truths from good) . . . 'The crown' of kings = Divine good.

358³. Where temptations are treated of, 'a crown' = (eternal life the reward of victory,) as in Rev. ii. 10.

—³. As the wars in the Word = combats against evils and falsities, and kings = truths from good which fight against them ; when they were in the knowledge of correspondences, kings in battle had a crown on the head and a bracelet on the arm (2 Sam. i. 6-10). A crown in battle was an ensign of combat.

376²¹. The glorying of intelligence or learning is signified by 'the crown of pride' (Is. xxviii. 1). 734⁴⁵.

430¹³. 'The crown' (on the woman's head, Rev. xii. 1) = their good.

907. 'Having on His head a golden crown' (Rev. xiv. 14) = Divine good girded for judgment. Ex.

Inv. 53^e. As now we have one God in the Church, Who is God Man and Man God, this Church is called the crown of all the Churches.

Crucify. See CROSS.

Cruel. *Crudelis.*

Cruelty. *Crudelitas.*

Cruelly. *Crudeliter.*

See FIERCE-saurus.

A. 814. On the Hells of those who have passed their life in . . . cruelty. Gen. art. 818. 819^e. 824. 954.

824. See ADULTERY at these refs. 3469⁴. 5057. 5394.

5990. 7370. D. 2621. 2622. 2643. 2656. 2665. 2666, 2843. 3319. 3598. 3673.

1514. When the sphere of those who have lived in cruelty, etc., is turned into odours, there is a cadaverous stench. 5394^e.

1742². The life of evil Spirits . . . is one of the cupidities of the love of self and of the world, and is thence one of hatreds, revenges, and cruelties . . .

2045². It is self-love from which spring . . . all cruelties. 2327^e. 2910².

2754. The modern Antediluvians . . . are cruel ; they have cared only for themselves ; and have accounted it nothing if the whole world were to perish for their sakes : there is a great number of such at this day . . . from Christendom : their Hell is the most grievous of all. 4327^e.

3605⁴. See JEW at this ref.

3750^e. Cruelty of Sirens. 3663^e. 3688.

5145³. See HATRED at this ref.

6666². See EVIL SPIRIT at this ref. D. 189.

7248². These inhabitants of Venus are delighted with rapine, but are not cruel . . .

8318. Thus do revenge and cruelty become the delight of life (of those who are under the influence of self-love).

H. 488^e. They who have contracted a fierce and cruel nature there love cadaverous things.

553. Piercenesses and cruelties from the interiors appear through the forms (of the infernals).

P. 330³. (Predestination) is a cruel heresy. Ex. B. 65³.

T. 405³. Cruelty (is one of the evils characteristic of those who are in the love of dominion from self-love).

D. 247. On the extreme cruelty of some who with the mouth profess mercy and holiness.

374. On the cruelty of the infernal crew.

— The cruelty of the infernal crew can never be described : against those upon whom they exercise their cruelties they act from phantasies in the most hostile manner . . . If they could exercise their cruelties according to their phantasies, their butcher's work would be more cruel than that of the most ferocious beasts : by their phantasies they as it were bring forth axes and instruments of death, and unless God Messiah were to master their savagery, those whom they strive to torment would have a most cruel sensation [of suffering] . . . Mankind would have exercised such cruelties if God Messiah had not saved them . . . 377. 391. 593. 723. 730. 749. 1213.

794. Such (lukewarm Spirits) are more cruel than others.

2618. Cruelty of the descendants of Jacob.

2621. David's cruelty. 2638. 3346^e. 3657. 3659.

3366. Cruelty exercised against the Lord.

3412. This Earth has now wandered so far into cruel thoughts inwardly, while they speak well, that externals are by themselves . . .

4038. See CONSCIENCE at this ref.

4049. On the **cruel** under the buttocks.

6016. On **cruelty** . . . There was one who was **cruel** (Erik Benz., junior), for he was delighted when he saw injuries and violent deaths. He was among those who are **cruel**, with whom I spoke. They said that they long lie as if they were half dead, until that disposition is appeased, and after they are as it were resuscitated, they have no sense, wherefore they have no noses . . . because they cannot have perception . . . Their place is in the extremity of the west, upon the lands there.

D. Min. 4551. Some exercise their **cruelty** by means of the phantasy that they have as it were a burning candle, with which they burn others . . . Some kindle tow and burn them . . .

E. 413⁴. 'The **cruel** day of Jehovah' (Is. xiii. 9) = the Last Judgment.

714⁷. Their wine being called 'the poison of dragons, and the **cruel** gall of asps' (Deut. xxxii. 33) = that the truth of the Church with the descendants of Jacob was external, containing within it infernal evils and falsities. 433³⁰. 519⁷.

734¹⁶. That they were not one whit in the love of truth, but in the love of falsity, is signified by that people being '**cruel**, and having no mercy' (Jer. vi. 23).

Crumb. *Mica.*

A. 923³. 'His desiring to be fed with the **crumbs** which fell from the rich man's table' (Lukc. xvi. 21) = his desire to learn a few truths from those who were in abundance within the Church. H. 365². E. 118⁴.

M. 33^e. Every **bit** of her affection . . .

329². Every **grain** of thought . . .

T. 76^e. **Pencils** of light . . .

185⁴. Not a **particle** of it appears.

Cruse. *Lecytus.* A. 9548⁴.

Cruse. *Lenticula.* A. 4844¹².

Cruse. *Paropsis.*

A. 9325⁹. 'A new **cruse**,' or a new vessel (2 Kings ii. 20) = the scientifics and Knowledges of good and truth. Refs.

T. 673. The cups and platters cleansed by the Jews.

Crutch. See STAFF—*scipio.*

Cry. *Clamare, Clamor.*

See SHOUT; and under VOICE.

A. 375. 'A voice **crying**,' or 'the voice of a **cry**' is a common formula in the Word, and is applied to any noise, disturbance, annoyance, even to what is joyous. Ill. Here, it denotes accusation. (Gen. iv. 10).

376. Hence 'the **bloods cry**' = guilt.

795⁴. 'To **cry** from the head of the mountains' (Is. xlii. 11) = to worship the Lord from love. E. 405¹².

1664¹⁰. Hence many things connected with war are attributed to the Lord, as here 'to shout,' and 'to **cry**' (ver. 13).

2239. 'The **cry**' (of Sodom and Gomorrah) = what is false. 2240, Ill. 2243. 2396. 2851⁷.

2243². As there is falsity from evil, and falsity producing evil, the term '**cry**' is here used (Gen. xviii. 21), as a kind of general term signifying that which it involves, namely, evil . . .

2351. 'They **cried** to Lot' (Gen. xix. 5) = falsity from evil raging against good. . . 'To **cry**' is predicated of falsity.

2692. See ANGEL OF GOD at these refs. 2821.

—'. 'To **cry** out of heaven' = influx. 2821. 2841.

4638⁴. 'A **cry**' (Matt. xxv. 6) = a change.

4779⁸. 'To give forth a **cry**,' and 'to **cry** bitterly' (Ezek. xxvii. 30) = a lament over falsity or truth destroyed.

5011. 'She **cried** to the men of the house' (Gen. xxxix. 14) = falsities.

5016. 'I **cried** with a great voice' (id.) = aversion. Ex.

5323. 'They **cried** before him, Bend the knee' (Gen. xli. 43) . . . 'To **cry**' = acknowledgment through faith.

—³. As a **cry** is an act which corresponds to a living confession or acknowledgment from faith, the ritual of **crying** was received among the ancients when such a thing was signified. Ill.

—^e. In the opposite, 'to **cry**' = no acknowledgment, thus aversion; and it is predicated of falsity. Refs.

5365. 'The people **cried** to Pharaoh for bread' (ver. 55) = the need of good for truth. Ex.

5480. 'To wail,' '**cry**,' and 'weep' (Jer. xlviii. 31, 32) = to have mercy and to grieve.

5585. If there is no conjoining medium, there is no reception of good . . . and if man then **cries** to the Lord there is no hearing, because he **cries** from evil, thus for himself against all. 6852.

5870. '(Joseph) **cried**' (Gen. xlv. 1) = that the effect was near.

6801. '(The Sons of Israel) **cried**' (Ex. ii. 23) = imploration.

6802. 'Their **cry** went up to God' (id.) = that they were heard.

6852. 'I have heard their **cry**' (Ex. iii. 7) = the aid of mercy. '**Cry**' = imploration. 6862.

7119. 'Therefore they **cry**' (Ex. v. 8) = their great thought. . . 'Saying,' and 'speaking' = thought, and therefore so does '**crying**'; but '**crying**' = intense thought, with the full intention of doing.

7142. 'They **cried** to Pharaoh' (ver. 15) = indignation displayed.

7782. 'There shall be a great **cry** in the whole land of Egypt' (Ex. xi. 6) = interior lamentation.

8179. 'Wherefore **criest** thou unto Me?' (Ex. xiv. 15) = no need of intercession.

8353. 'He **cried** to Jehovah' (Ex. xv. 25) = supplication to the Lord from grief. 'To **cry**' = imploration; also interior lamentation; hence also it = supplication from grief.

[A.] 8573. 'Moses cried to Jehovah' (Ex.xvii.4)=interior lamentation, and intercession. Ex.

9202. 'If in crying he shall cry to Me' (Ex.xxii.23)=supplication to the Lord for aid. (9217.) The reason intense supplication is expressed by 'a cry,' is that the supplication, even silent, of those who supplicate from the heart, is heard in Heaven as a cry: this happens when men merely think, and still more when they groan, from a sincere heart; this was represented by a cry in the representative Church, and thus it became a ritual among the Jews. The case is the same with those who are teaching; in Heaven they are heard as crying. Not only do the thoughts, but especially do the affections which are of good and truth speak in Heaven; that these speak, and, if they are ardent, that they cry, has been given to know from experience. But affections of evil and falsity are not at all heard in Heaven, even if the man who supplicates from them should cry loudly . . . but these are heard in Hell, and as cries there too, if they are ardent. D.4821. 4822.

9203. 'Hearing I will hear their cry' (id.)=that they shall be aided.

10456. 'It is not the voice of the cry victory, and it is not the voice of the cry the thing is lost' (Ex.xxxii.18)=that Heaven acts on one side and Hell on the other; thus falsity against truth and truth against falsity. 'The voice of a cry,' or the voice in shouting=the quality of the interiors of that nation.

L. 5. See DAY at this ref.

F. 53. 'The men shall cry, and every inhabitant of the land shall howl' (Jer.xlvii.2)=the lack of all truth and good in the Church.

R. 326. 'They cried with a great voice' (Rev.vi.10)=grief of heart. E.393, III.

471. 'He cried with a great voice as a lion roareth' (Rev.x.3)=grievous lamentation that the Church is taken away from Him. E.601.

535. See BEAR-*parere*, at these refs. E.711.

645. 'Crying with a great voice to him that sat on the cloud' (Rev.xiv.15)=the supplication of the Angels of Heaven to the Lord. (=annunciation. E.910. 913. 917.)

787. 'They cried' (Rev.xviii.18)=their mourning. E.1173.

831. 'To cry with a great voice' (Rev.xix.17)=from Divine zeal. Ex.

884. 'Crying' (Rev.xxi.4)=fear on account of falsities from Hell.

885. 'Cry' is said of grief and fear on account of falsities from Hell, and consequently on account of devastation thereby. III.

—^e. 'Cry,' however, is said of every affection that breaks forth from the heart; wherefore it is a word of lamentation, of imploration, of supplication from grief, of attestation, of indignation, of confession, nay, of exultation. E.393^e.

M. 207. I heard an unwonted cry. T.694.

T. 759^e. The cry that it alone is orthodox . . .

E. 223^e. See WINE at these refs. 652⁷.

400⁰. 'Cry' (Jer.xlix.21) is said of the condemnation of evil; and 'voice,' of that of falsity.

406⁴. Occurs. 412¹⁰. 540⁴. 781¹⁵. 815⁴. 817⁹. 850¹². 852⁸. 1145⁸.

419⁸. 'Cry' is said of goods.

424. 'He cried with a great voice' (Rev.vii.2)=a Divine command. . . 'Cry' is predicated of the good of love.

459. 'Crying with a great voice' (ver.10)=adoration from the good of truth, and consequent joy of heart. . . 'To cry'=interior affection, because a cry is the effect of it; for when a man is in interior affection, and consequently comes into confession, he cries; this is why 'a cry'=every spiritual affection, whether of joy, of grief, or anything else.

514¹³. 'The cry of the Chaldeans in the ships' (Is. xliiii.14)=the destruction of their doctrinal things.

652¹⁹. 'No cry in our quarters' (Ps.cxliv.14)=nowhere any lamentation over the lack of them.

654⁹. 'To cry'=grief.

Cry. *Exclamare, Exclamatio.*

A. 3597. 'Esau cried with a cry great and bitter even very much' (Gen.xxvii.34)=a great alteration thereof in respect to the inversion of the state.

D. 4452. Their persuasive cries.

Cry. *Glocitare.*

E. 650³⁸. 'The beasts of the field cry unto Thee' (Joel i.20)=the grief of those who are in natural affection, and thence in longing for the Knowledges of truth and good. 730¹³.

Crypt. See VAULT.

Crystal. *Crystallum.*

Crystalline. *Crystallinus.*

A. 7175^e. The Spirits of Mercury want to appear as crystalline globes. . . The reason is that they remove from themselves all material ideas. Moreover the Knowledges of immaterial things are represented in the other life by crystals. D.3237.

9872³. 'A jasper stone like a resplendent crystal' (Rev.xxi.11) . . . 'A crystal'=the truth of faith from good.

H. 489². They who have loved Divine truths and the Word from interior affection . . . dwell in light . . . When they look through their windows, it is as it were through pure crystals. . . For the truths from the Word which they have loved, correspond to . . . crystals.

—⁵. They who have ascribed all things to the Divine . . . are in heavenly light; and all things which appear before their eyes derive from that light transparency . . . The walls of their houses are as it were crystalline, thus transparent. (See TRANSPARENT.)

W. 245. As crystalline glass transmits natural light.

R. 238. 'Before the throne was a sea of glass like unto crystal' (Rev.iv.6)=the New Heaven from Christians who had been in general truths from the sense of the letter.

—². It is said 'a sea of glass like unto crystal,'

from the transparency of the Divine truth proceeding from the Lord.

875⁵. The walls of (the Temple of Wisdom) were of crystal.

897. 'Even as a jasper stone, like a resplendent crystal' = Divine truth shining and translucent from the spiritual sense. These words describe the understanding of the Word with those who are in the doctrine of the New Jerusalem and in a life according thereto . . .
—^e.

932. 'He showed me a pure river of the water of life, resplendent as crystal' (Rev. xxii. 1) = the Revelation now opened and explained as to its spiritual sense, where Divine truths are revealed in abundance by the Lord. . . . 'A pure river of the water of life, resplendent as crystal' = the Divine truth of the Word in abundance, translucent from its spiritual sense, which is in the light of Heaven. . . . 'Resplendent as crystal' = these truths translucent from the spiritual sense, which is in the light of Heaven.

M. 12. The lofty windows (of the Prince's palace) were of the most transparent crystal.

20. Crystal cups.

T. 34⁴. The reception of the Divine life in the highest degree may be compared to the influx of light into a diamond; the reception of life in the second degree, with the influx of light into a crystal . . .

D. 3213. A pearly, then a crystalline, then an adamantine aura.

Cube. *Cubulus*.

D. 2627. Correspondence of bread cut up into cubes. (See BREAD at this ref.)

Cubit. *Cubitus*.

A. 9529. Occurs. 9530. 9531. 10179. 10181.

R. 909. 'Cubits' = quality; the same as 'measure.'

D. 3405^e. Their action was into the elbow.

Cucumber. *Cucumis*.

E. 513^e. 'Cucumbers,' etc. (Num. xi. 5) = such things as are of the lowest Natural, that is, of the sensuous Corporeal.

Cultivate. *Excolere*.

See under WORSHIP.

A. 2913. See CANAANITE at this ref.

H. 351^e. Their interiors not much cultivated . . . 356^e.

356^e. The human mind is like ground, which is as it is made by cultivation.

466. See RATIONAL at these refs. 468. 469. 488². 489⁴. D. 5785.

488². They who are in the knowledge of doctrinal things, but have not applied anything to life . . . shun cultivated places.

E. 304²⁷. 'Ye shall be tilled and sown' (Ezek. xxxvi. 9) = to inseminate these things. 768²².

Cummin. *Cuminum*.

A. 10669⁴. 'Cummin' (Is. xxviii. 25) = scientifics, because these are the first things which are learned in order that man may receive intelligence.

Cunning. *Astus**, *Astutus*, *Astutus*.

A. 2733. See SPIRIT at this ref.

3993¹². Simulation and cunning which have good for their end . . . are prudence, and the evils mixed with them may be mingled with good, on account of the end in view: but simulation and cunning which have evil as their end, are not prudence, but are cunning* and deceit, with which good cannot be at all conjoined . . .

4948. They who have lived a delicate life conjoined with interior cunning* are under the sole of the right foot . . . beneath the earth of lower things, where the Hell of such is: in their houses there is nothing but filth, and they seem to themselves to carry such things . . . D. 2773.

6398^e. See SERPENT at these refs. 6949^e. P. 310⁶.

6655. 'Come, let us use prudence with them' = cunning*; for 'prudence' in the mouth of the evil means cunning*; for what they do from cunning* and deceit they call prudence. . . All they who are in evil call cunning* prudence; and they make intelligence and wisdom to consist in that alone. (P. 298.) They who are such in the world become worse in the other life, and there continually act from cunning* against goods and truths. . . Hence when men within the Church place wisdom in cunning*, they have communication with the Hells. True men of the Church are so far removed from cunning* that they utterly abhor it.

6666². (The cunning* of the infernals. Des.) H. 577. 727². Occurs.

7296². See MAGIC at these refs. 10409⁶. H. 508².

9993³. A cunning man easily perceives these arana, because he is delighted to lead others thereby . . .

10236⁶. See SENSUAL at these refs. H. 267(b). T. 402⁶. E. 560. 763. —².

10409⁴. Hence machinations and cunning succeed with the evil; but their prosperity ends with their life in the world, and becomes the reverse.

10812^e. (This monkish Spirit) was adroit in seducing, although stupid in the things of Heaven.

H. 278². Acting from an evil end (the Angels) call cunning*, which they shun as the poison of a serpent, because it is utterly contrary to innocence.

358. See RICH at these refs. D. 5794.

508⁴. They who have at heart denied the Divine . . . call everyone a god who excels in cunning . . .

574². (When a Spirit first enters Hell,) he is examined as to the quality of his cunning, and thus as to his power.

577². Man hardly knows that his spirit contains so much wickedness and cunning. D. 4115.

—^e. (In proportion as such a man is brought into spiritual goods) he meditates cunning and deceit . . . This cunning adds itself to the evil of his spirit, and forms it, and causes it to be such evil as it is in its own nature.

[H.] 579^e. See VIPER at this ref.

S. 13³. 'Stings in their tails'=cunning in cheating (by persuasions). E. 560. (See STING.)

Life 81. The evil of stealing enters more deeply into man than any other evil, because it is conjoined with cunning* and deceit; and cunning* and deceit insinuate themselves even into man's spiritual mind, in which is his thought with understanding.

P. 111². It is the internal understanding which is in cunning . . . and it is the external understanding which is in machinations from cunning.

126. Then in place of cunning there is implanted prudence.

206². See CONCUPISCENCE at this ref.

310². See CRAFTY at these refs. R. 455^e.

R. 624. See DECEIT at this ref.

T. 454^e. This the cunning robber sees in his fellow.

D. 2838. So crafty and cunning are some Spirits, that they are much more cunning than in the life of the body; but this cunning is the Natural which they have acquired, thus a kind of instinct.

5161. On the Hell of those who are cunning.

5692. On the cunning and deceitful in the other life.

— A host of the cunning and deceitful dwell in the western quarter . . . Those who have exercised cunning* and deceit in secret are invisible to others, because they think within themselves, and thus remove the interiors from the body, and therefore from the sight of others . . . But they are detected when as to their ideas they are let into the body or external sensual; and then they can speak affably, and can confirm whatever they want so that it appears true and good. Such are against the Divine, and make nothing of the things of the Church. In themselves they are sensuous, and are serpents, but more poisonous than others, being vipers; and so do they appear too in the light of Heaven. Each and all are gathered together in their own places according to the nature of their deceit and cunning; but their lot is that they become more stupid than all others, because their interiors are full of secret and thus deep deceit and cunning*; wherefore the most cunning and deceitful ones are near the north, where are the stupidest: such are their Hells.

5778². (Spirits) once invented this wile . . .

5843. See POPE at these refs. 5846. 5847.

5863. (On a very cunning spy.) 5864.

6034⁴. They who are in these loves, especially in self-love, appear insane . . . but still they are very cunning; some are so in the highest degree.

D. Min. 4760. See RICHELIEU at this ref.

E. 560. He who cheats cunningly and craftily hurts most of all.

—². It is believed that those who are cunning and crafty are also prudent and intelligent; but cunning and wickedness are not prudence and intelligence, but, regarded in themselves, are insanity and folly . . .

715³. The reason why by 'the head of the dragon' is also signified cunning, is that all who constitute its

head are merely natural and sensuous, and if they have at the same time studied the Word and the doctrine of the Church, and have taken up falsities as truths and confirmed them scientifically, they are cunning above all others; but this cunning does not manifest itself so much in the world as when they become Spirits, for in the world they cover over their cunning with outward piety and counterfeited morality, which hide the cunning; but as it resides in their spirits, it openly appears when the externals are removed. The cunning, however, which is signified by the dragon's head, is cunning in perverting the goods and truths of the Word through reasonings from fallacies and sophistries, also from persuasives, through which the understanding is fascinated . . .

C. 164^e. Cunning with (the Commander of an army) is not cunning, but prudence.

Cunning. *Versutus.* D. 1257. 4359.

Cup. See BASIN, and CRUSE—*paropsis.*

Cup. *Calix.*

A. 1072⁴. 'Babel is a cup of gold' (Jer. li. 7). R. 672², Ill.

1787². 'Let this cup pass from Me' (Matt. xxii. 39).

5120². See CUP—*scyphus*, at this ref.

5376³. This state of desolation . . . is here called 'the cup of the anger and wrath of Jehovah,' and 'the cup of trembling' (Is. li. 17). — E. 406¹².

10235⁶. The reason the laver was according to the work of the laver of a cup (1 Kings vii. 26), was that by 'a cup,' 'a cup—*scyphus*,' or 'a cup—*poculum*,' is signified the Scientific which is of man's Natural or Sensual.

E. 376⁴⁰. Occurs. E. 724¹⁹.

6547⁰. 'With the cup of devastation and desolation' (Ezek. xxiii. 33)=the falsities of evil which utterly devastate and desolate all the goods and truths of the Church.

960². Vessels have a similar signification to that of the things contained in them, as cups, cups—*scyphi*, cups—*pocula*, . . . therefore they sometimes=falsities from Hell. Ill.

—⁹. 'A cup,' or 'cup—*poculum*'=temptations. Ill.

Cup. *Cyathus.*

M. 20. Tables at the four corners of the room, on which were crystal cups. —^e.

Cup. *Poculum.*

A. 5120⁴. 'To give a cup of water in My name' (Mark ix. 41)=to instruct in the truths of faith from a little charity.

—⁶. As 'a cup,' or 'cup—*scyphus*'=that which it contains, and 'wine,' that which is contained, 'a cup'=the external of man, and 'wine' his internal. Therefore the Lord says, 'Ye cleanse first the outside of the cup and of the platter' . . . by 'cup' also here is meant the truth of faith; and to cultivate this without its good is 'to cleanse in the outside of the cup' . . . But to cultivate the good of faith causes truths to be conjoined with goods in the interior man; even fallacies

are then accepted as truths; which is signified by 'cleansing first the inside of the cup, and causing the outside to be clean also.' E.475⁶. 794³.

—¹². As 'cup,' in the opposite sense=falsities through which come evils, also falsities from evils, 'cup' also=temptation, because this takes place when falsity fights against truth, and thence evil against good. Ill.

—¹³. In an utterly opposite sense, 'cup,' or 'cup-scyphus'=the falsity from evil with those who are profane, that is, who are inwardly in what is contrary to charity, yet outwardly counterfeit it. Ill.

9996². The sensuous Scientific, which is the ultimate of the Intellectual, is meant by 'a cup-scyphum,' or 'cup,' for the wine or water which is in it=truths. . . And as the ultimate is the containant of all the interior things, interior things also are meant by these vessels; by 'a cup-scyphum,' or 'cup,' intellectual truths; and, in the opposite, falsities.

10235⁶. See *CUP-calix*, at these refs. E.960². —⁹.

R. 635. 'The cup of His wrath' (Rev.xiv.10)=the truth through which is good, falsified. E.1022.

672². 'Cups,' etc.=those things which are contained in them. Ill.

728. 'Having a golden cup in her hand, full of the abominations and filthiness of her whoredom' (Rev.xvii.4)=that religiosity from the holy things of the Word profaned, and from its goods and truths defiled by direful falsities. E.1045.

T. 704. 'He took the cup' (Matt.xxvi.27).

D. 4827. See *DRINK* at this ref.

E. 375³⁴. 'My cup shall abound' (Ps.xxiii.5)=the intelligence which is from truths; for 'cup' has a similar signification to wine. (=the truth of doctrine from the Word. 727².)

376³⁹. Occurs.

887. 'Cup'=the external containant of truth, thus the Word in the sense of its letter. . . .

1116. 'In the cup in which she has mixed, mix to her double' (Rev.xviii.6)=much retribution in proportion as they have profaned truth.

Cup. *Scyphus*.

A. 5118. 'Pharaoh's cup was in my hand' (Gen.xl.11)=the influx of the interior Natural into what is exterior, and the beginning of reception. . . 'Cup'=that which contains, and at the same time that which is contained.

5119. 'To press out into Pharaoh's cup'=reciprocal influx. Ex.

5120. 'I gave the cup upon Pharaoh's palm'=appropriation by the interior Natural.

—². 'A cup,' 'cup-poculum,' or 'cup-calix'=spiritual truth, that is, the truth of faith which is from the good of charity, the same as 'wine;' and in the opposite, the falsity through which is evil, and also falsity from evil. The reason 'a cup' has a similar signification to 'wine,' is that a cup is the containant, and wine is what is contained; thus they constitute one thing, and therefore the one is meant by the other. Ill.

5144. E.960².

3 K

—³. 'My cup shall abound.'

—⁶. See *CUP-poculum*, at these refs. 9996².

—¹¹. 'Cup'=insanity from falsities and consequent evils. Ill.

5126. 'Thou shalt give Pharaoh's cup into his hand' (ver.13)=that they shall serve the interior Natural. 'To give a cup to drink'=to appropriate; and also to serve.

5736. 'My cup,' the silver cup, thou shalt put into the sack's mouth of the youngest' (Gen.xliv.2)=interior truth given to the medium. 'A silver cup'=the truth of faith from the good of charity; and as it was Joseph's cup, it=interior truth. 5747.

9394⁵. See *BASIN* at this ref.

9551. 'The bowls,' etc (of the candlestick, Ex.xxv.31)=spiritual things in what is natural. . . because they were productions from the candlestick, as the palms are from the body.

9557. 'Three bowls made like almonds' (ver.33)=what is full as to scientifics from good. . . 'Bowls'=the scientific truths which are from the good of charity.

9563. 'Four bowls made like almonds' (ver.34)=the scientifics of truth from good. 'Bowls made like almonds'=scientifics from good.

10235⁶. See *CUP-calix*, at these refs. E.960².

R. 417⁹. He said, I will drink out of an invisible cup.

T. 172². As clear as water in a crystal cup.

D. 3898. I saw glass cups full of wine and sugar.

E. 376³¹. 'Bowls of wine from which they drink' (Amos vi.6)=the external truths from which is worship. (=to adduce many things from the Word, so that they may appear. 448¹².)

Cupbearer. See *BUTLER*.

Cupidity. *Cupiditas*.

Desire, To. *Cupire*.

A. 18. 'The faces of the abyss'=his cupidities and consequent falsities, from which, and in which, he is wholly.

24^e. Through his cupidities man is led and bent by the Lord to what is good. Sig. 50².

25. That the Lord does not extinguish cupidities. Sig. 1874.

33. If you remove loves, or, what is the same, cupidities, because these are of love, thought would at once cease, and you would be like a dead man.

45^e. The lower things, which derive more from the body, are called 'the wild beasts of that earth,' and are cupidities and pleasures.

59. Cupidities are first to be mastered, because the whole man is composed of mere cupidities and consequent falsities. During regeneration these cupidities and falsities cannot be abolished in a moment, for that would be to destroy the whole man, since he has acquired no other life; wherefore evil Spirits are long left with him, that they may excite his cupidities, so that these may be loosened in numberless ways, and indeed

so that they can be bent by the Lord to what is good, and thus the man be reformed.

[A.] 105. As no one can do what is good of himself, will is not of man . . . but **cupidity** is of man.

139^o. He who desires, is already in evil.

207. 'Good to eat' = **cupidity**.

233^o. See BELIEVE at this ref.

251². 'A flying fire-serpent' = the **cupidity** which is of self-love.

306^o. 'The flame of a sword turning itself' = man's Own love with its insane **cupidities** and consequent persuasions, which are such that he does indeed will to enter, but is carried away to corporeal and earthly things.

307. The sixth and seventh posterities, which perished by the Flood, are here treated of . . . that they were left to their insane **cupidities** and persuasions.

320. A Spirit . . . is altogether as a man as to senses, **cupidities**, and thoughts.

357. See ANGER at this ref.

555. That with the man where the Church was, **cupidities** began to reign, which are 'daughters.' Tr. 568, Ex. 569.

557. See NEPHILIM at these refs. 640.

559. They had become such that their **cupidities** and persuasions could not but destroy them. Sig.

568. Corrupt man is here treated of, who has no will, but instead of will mere **cupidity**, which they suppose to be and also call will. 652. 895. 977^o.

—^o. As at this day there is no will of good, but **cupidity**, and yet something intellectual or rational can be given, so many laws were given in the Jewish Church concerning the prerogative of the man, and the obedience of the wife.

570. Their quality is here described, that they immersed the truths of the Church in their **cupidities**, and thus defiled them. Ex. 571. 582. 593.

—^o. See PERSUASION at these refs. 794.

574³. See FIRE at these refs. 1528. 3300⁵. 4175^o. 6314^o. 6832⁸. —⁹. 7356². 7519⁸. H. 570. 571.

594. See BEAST at these refs. 803. 987. 7872. 9190.

601. The man of the Most Ancient Church who remained could not be regenerated, on account of his direful persuasions and filthy **cupidities**; and that he would thereby utterly destroy himself. Tr.

622. **Cupidities**. Sig. —^o.

623. The earth is said 'to be filled with violence,' from filthy **cupidities**; in the highest degree from the **cupidities** which are of self-love, or insolent conceit.

641^o. Evil Spirits flow into the right side of the brain with **cupidities**; their influx is like an inundation of phantasies and **cupidities**. 660^o. 1270. D. 3363. 3375.

643^o. 'Brimstone' = filthy **cupidities**.

645. Preservation from the inundation of **cupidities**. Sig.

653. While man is being reformed . . . the Spirits who excite **cupidities** are entirely warded off from him; for there are two kinds of evil Spirits, those who act

into man's reasonings, and those who act into his **cupidities**.

695. The Hells are kept bound by their **cupidities** and phantasies . . .

751³. While man is being tempted as to voluntary things . . . evil Genii . . . kindle him with his **cupidities** . . . and thus combat through his very **cupidities** . . . in a moment they infuse themselves into his life of **cupidities** . . .

757. Temptation as to **cupidities** can never be separated from temptation as to intellectual things; otherwise it would not be temptation, but an inundation such as there is with those who live in the conflagrations of **cupidities** . . .

760. Through the loves of the world and of self, thus through **cupidities**, which are the continuations of these loves, man has caused his life to consist of nothing but such things.

794². Every **cupidity** which a man favours makes the life of his will; and every principle or persuasion of falsity makes the life of his understanding; these lives make one life when they immerse the truths or doctrinal things of faith in their **cupidities** . . . But when a man knows what is true so that it cannot be perverted, it cannot be so much infused in **cupidities**.

801. Thus **cupidities** (are to be called voluntary things) although they are not at all of the will.

808. 'He destroyed every substance' = the **cupidities** which are of self-love. . . The **cupidities** of the Antediluvians were those of self-love: there are two most universal kinds of **cupidities**; those of self-love, and those of the love of the world. Man desires only what he loves, wherefore **cupidities** are of love. With these people there reigned self-love, thus its **cupidities**.

828^o. This punishment returns many times within hundreds and thousands of years, until they are imbued with horror for such **cupidities**. D. 2709.

831. They had contracted the habit of insinuating themselves into the **cupidities** and pleasures of others . . .

845. It is man's Voluntary which is acted upon by Hell; and not so much the Intellectual, unless it is immersed in **cupidities**.

—². It is worse with those who from **cupidities** have confirmed themselves in falsities, so that falsities and **cupidities** constitute one life. Tr.

847. When the temptation is natural, the fluctuation is between those things which are of **cupidities** and those which are contrary to them.

857. In the internal man are remains . . . In the external are **cupidities** and consequent falsities; and so long as these external things are not mastered and extinguished, the way for goods and truths from the internal is not open. . . (During trials) his **cupidities** begin to cease; but as soon as he returns to his former state, the external man dominates . . . 2041³. 2982^o.

892. Man is in a state of bondage while **cupidities** and falsities command. Ex.

—². When those who are in a state of freedom from the Lord see, and still more when they feel, the life of

cupidities and falsities, they abhor it as do those who see Hell open before their eyes.

999. See CONCUPISCENCE at these refs. T.611.

1188. See FALSITY at these refs. 1189. 1212. 1295. 1666². 1679². 4729. 5563.

1200². Such are they who live in mere **cupidities**, because they live a mere life of the body and of the world.

1270. (The Antediluvians were permitted to flow into me only with **cupidities**.) Des. D.3363. 3364. 3375.

1297. See BITUMEN at these refs. 1299. 1666. 1688.

1322. Evil Spirits are tied together by similar phantasies and **cupidities** . . .

1326³. 'Faces of flames' = **cupidities**.

1327⁴. See PROFANE at this ref.

— . Avarice is the lowest earthly **cupidity**.

1472². When man begins to place delight in knowledge alone, it is bodily **cupidity** which carries him along.

1510. See GENII at these refs. 1820². —⁴. 5035.

1551⁵. 'Gods of gold' = **cupidities**.

1587. See SODOM at these refs. 1598. 1600. 1689.

1589². The affection of good vivifies everything into which it flows; it even vivifies the affections of evil, or **cupidities** . . . but the man who is in **cupidity** perverts the good; nevertheless, the life therefrom remains. Ex.

1666. See SIDDIM at this ref.

—². All **cupidity** is of some filthy love, for that is desired which is loved, and hence it is called **cupidity**; and in the **cupidity** itself there is what is continuous of that love; and whatever favours that **cupidity** is called falsity. As **cupidities** and falsities are what lay man waste . . . this is described by what is 'salt.' Ill. . . As what is burning and what is salt destroy the land, so does **cupidity** destroy goods, and falsity truths.

1668². Evils or evil Spirits rebel in proportion as . . . **cupidities** and falsities insinuate themselves into man's goods and truths; for the life of evil Spirits is in **cupidities** and falsities. 1742.

1679². It is the very life of man which desires, that is, which loves . . .

—^e. See MERIT at this ref.

1860. Whatever favours a man's pleasure and **cupidity**, he feels to be good.

1861. 'A torch of fire' = the heat of **cupidities**. . . **Cupidities** there appear as torches of fire . . . It is the **cupidities** of hatreds, revenges, cruelties, and adulteries, especially when mingled with deceit, which so appear.

—⁴. 'Burning pitch' = direful **cupidities**.

1879. They hate the interior things of the Word, because they are against their **cupidities** . . .

1909. Hence it is that **cupidities** and phantasies live . . .

1969. Evil Spirits are scarcely anything but **cupidities** and phantasies.

2041². See LOVE at this ref.

2220³. 'Daughters' = **cupidities**.

2889. Evil Spirits can hardly apprehend . . . that they do not begin to live until the life of the **cupidities** of evil and of persuasions of falsity is extinguished . . .

2890. Evil Spirits regard man as a vile slave, for they infuse into him their own **cupidities** and persuasions . . .

2892. He who believes that he rules himself . . . is carried into **cupidities** . . .

3175³. See TRUTH at this ref.

3321². The things which favour his **cupidities** he calls truths . . .

3696. Peace comes forth in externals by the removal of **cupidities** and falsities; for these are what cause all unrest . . . As man grows up, he gives himself into worldly cares and thence into anxieties through the **cupidities** of the love of self and the world and the falsities thence derived. 5662². 6325.

—³. 'The evil wild beast' = the **cupidities** of evil, which shall cease.

4067³. A man takes to himself Societies . . . as for example, he who is avaricious takes to himself Societies of like Spirits, who are in that kind of **cupidity**.

4317⁵. It is of hereditary evil to love self above others . . . and the world above Heaven, and all the **cupidities** or evil affections thence derived.

4496. The pain after circumcision = **cupidity**, because circumcision = purification from the love of self and of the world, and all the **cupidity** of the flesh is from these loves . . . While a man is being purified from these loves . . . he is in pain and anxiety; the **cupidities** which are then being wiped away are what feel the pain and anxiety.

4623². So far as anyone is in the **cupidities** of evil and the persuasions of falsity, as to the thoughts he is nothing but phantasy.

4729. 'We will say, An evil wild beast hath devoured him' = a lie from the life of **cupidities**.

4751². (Character of the **cupidity** of gain.)

4776. 'An evil wild beast hath devoured him' = that the **cupidities** of evil have extinguished . . . The veriest truth of the Church is that love to the Lord and the neighbour are the primary things; **cupidities** extinguish this truth, for they who are in the life of **cupidities** cannot be in the life of love and charity, because they are entirely opposite; the life of **cupidities** is to love self alone . . .

4793⁴. They apply only those scientifics which favour filthy **cupidities**.

4798. All the **cupidities** or evil affections of evil Spirits are inscribed on their faces.

4947. They who have lived to the world . . . but only from an external **cupidity**, or one of the body; and not from an internal one, or one of the mind.

5032³. Evil Spirits and Genii are in their life when they can enter into anyone's **cupidities**; and when they have entered into them they entice to any evil . . .

5079². When a man dies he has with him all natural affections and **cupidities**.

5084. If the natural man has dominion . . . the things

of faith are no longer believed, for fallacies overshadow, and cupidities suffocate them.

[A.]512². The interior man is in the faculty and power . . . of not willing and thinking what the exterior man from phantasy sees, and from cupidity has an appetite for.

5159². (With the unregenerate) the causes in the body (which produce changes of state) are the cupidities which come and which depart with age . . . The causes in civil life are apparent in external bridlings of the cupidities . . .

5215. 'Parched with the east wind' = full of cupidities . . . In the opposite sense, 'the east wind' and 'the east' = the love of self and of the world, consequently, concupiscences and cupidities. —³, Ill.

5382. The cupidity of finding fault.

5464². The cupidity of gain, of honours, and of reputation . . . seizes upon all the means of persuasion, (especially on truths,) for these have a secret power of attracting minds.

5651². It is necessary for the Natural to become of no account . . . because from infancy it has imbued nothing but what is of the cupidities of self and the world . . .

5712. Diseases correspond to the cupidities and passions of the disposition, and these are their origins. Ex.

5725. Spiritual inundation is double; one kind is of cupidities, and the other of falsities; that which is of cupidities is of the voluntary part, and of the right side of the brain. D. 4155.

5854³. Man's life, from cupidities and phantasies, is contrary to good and truth, (and therefore it requires to be supported by evil Spirits).

6110⁶. Morning in Hell is the heat of cupidities.

6205. Evil Spirits chiefly put on man's persuasions and cupidities; and when they put them on they rule him from command, for he who introduces himself into a man's cupidities and persuasions subjects the man to himself.

6534⁴. 'The red horse' = reasonings from the cupidities of evil.

6977^e. He at last abstains, not from freedom, but from compulsion, the cupidity of doing what is evil still remaining, which cupidity is held in check through fears . . . This is the state of the evil in the other life.

7110. The cupidity of infesting. Sig.

7272². In the cupidity of revenge . . .

—^e. Evils from an evil origin are those which are from cupidities arising from the love of self and of the world.

7280^e. When the evil come into the other life . . . and are left to their cupidities, they are like wild beasts . . .

7293⁵. 'Dragons' = reasonings from the loves of self and of the world, thus from the cupidities of evil.

7356. 'Into thy ovens, and into thy kneading-troughs' = into the delights of cupidities. Ex. . . The delights

of cupidities are delights from the loves of Hell, which are the loves of self and of the world.

7424. 'Louse in man and in beast' = the interior and exterior evils of cupidities.

—². They are called evils of cupidities, because all evils are of cupidities, because cupidities are of loves.

7519. 'Ashes of the furnace' = the exciting of the falsities of cupidities through presence with those who are infesting.

—³. The filthy things of cupidities with blasphemies are excited when Divine truth flows in, and Heaven comes nearer. Ex.

—⁶. 'Burning as a furnace' = the cupidities of evil.

—'. 'To set them on fire' = to kindle cupidities.

—⁷. 'The smoke of a furnace' = falsities from the evils of cupidities.

—⁸. 'A furnace of fire' = the evils of cupidities.

—'. Cupidity is what is continuous of love. H. 570.

7872. 'From man and even to beast' = their evil cupidities, interior and exterior.

8318³. They who are in evil from the love of the world . . . desire to possess all things of their neighbour; and when they are in this cupidity, they are devoid of all charity and mercy.

8364². The diseases which affect the spiritual life are evils, and are called cupidities and concupiscences.

—⁴. 'A burning fever' = the cupidity of evil.

8455². This is the delight and tranquillity of cupidities, which counterfeits a state of peace.

8821. 'The smoke went up like the smoke of a furnace' = an obscurity like the obscurity from cupidities.

9096. External bonds are the affections of the love of self and of the world . . . but if these do not descend from internal bonds, they are evil, and are called cupidities . . .

—^e. Slavery consists in being led by the cupidities which are from Hell. Refs.

9139. The deprivation of the good and truth of the Church through cupidities. Sig.

—'. 'To desolate' = to deprive through cupidities. 9141, Ex.

9141⁴. The consumption and desolation of good and truth through cupidities. Sig.

9188⁸. They who learn and teach from the cupidity of gain and of honours. Sig.

9190^e. Evil affections are called cupidities.

9391¹⁴. To pervert the scientifics of the Word in favour of their own cupidities. Sig.

H. 290 (t). The cupidities which are of the love of self and of the world completely take away peace. Refs.

570. What man loves he constantly desires.

571. When this heat (from Hell) flows into man, it excites cupidities.

574. From every Hell there exhales a sphere of the cupidities in which its inhabitants are. When this sphere is perceived by one who is in similar cupidity, he is affected at heart and filled with delight, for cupidity and its delight make one, for what anyone

desires is delightful to him. . . No one in the Spiritual World can resist his own cupidity, because the cupidity is of his love . . .

P. 61. He is an evil affection, which is cupidity, if the love of evil has been in him.

144. The understanding is blinded by the cupidities of evil; so long as the will is in them it moves the understanding to confirm them; and in proportion as the cupidities of evil are confirmed, the will cannot be in affections of good, and from them see truths, and thus be reformed. Examp.

R. 864. They will be unceasingly and to eternity interiorly infested by the love of their falsity and the cupidities of their evil. Sig.

M. 22^e. They said, 'Who could see such beauties, and not feel some desire?'

55⁵. They said, 'We have been with the most beautiful, and have felt no desire . . .

79³. All those wild beasts were nothing but representative forms of the cupidities in which the inhabitants were; the cupidities themselves were represented by those horrible dogs.

249. From no determination to any study or business comes wandering cupidity. Gen.art.

440^e. Regarded in themselves, the cupidities of the flesh are nothing but conglomerated concupiscences of evil and falsity.

T. 588. All who do not indulge his cupidities.

Ad. 949. The desires themselves are continuations of such loves; so are cupidities, which are desires in the natural mind; from which this mind is called the disposition; and these cupidities are called the cupidities of the disposition.

D. 597. On the ardent cupidity of Spirits. There are Spirits who are easily kindled with cupidity, so that they become extremely impatient and as it were burn with cupidity, and this without any use for themselves . . . It has sometimes happened that I have burned with the cupidities of possessing and of buying this or that article, and I perceived that . . . it was the Spirits who thus testified their cupidities . . . Their cupidities lasted a long time . . . although they know that the things they desire will be of no use to them . . . Their cupidities is kindled by many others, who are in a general Society, and of whom those who are with man are the proximate subjects; and in order that I might the better know this, that cupidities was changed with me in a moment. Thus it is Spirits who excite cupidities, concupiscences, and the like. This has happened to me so frequently that I cannot count the times.

1132^e. (These Spirits) attract not only what a man or Spirit thinks, but also what he desires; so that they constantly desire to know his cupidities, but this is not so much permitted, because every man and Spirit is evil, and, from himself, has only a life of cupidities.

1134. The men who become such Spirits . . . are those who desire to elicit from others what they think . . . in order to keep the man in bonds. They also long to know a man's cupidities . . . and then keep him still

more in bonds. Therefore this is not permitted, as neither is it in the life of the body, except those cupidities which they favour . . .

1568. Appetite is said of the body; to desire, or cupidity, of the disposition; to long, or yearning, of the rational mind; whereas to will is of the inmost mind . . .

1999. How the case is with excitations of cupidities, with those who are in faith. . . It is like an image in a mirror . . . for cupidity and evil are excited by evil Spirits; and when a man is in faith, nothing adheres or is imputed to him, but it is turned into good . . .

2024. A certain Spirit was in the cupidities of possessing something . . . There appeared a sphere as it were of somewhat on fire, which was a sphere of the cupidities in which he was held; and he appeared to be something very small as it were swimming in that sphere; it was the sphere of the cupidities circumscribed. In that state he lamented that he was in intense pain from not obtaining what he desired. I thought he would perish; but just then there entered from the Lord another more subtle sphere, which was a sphere of uses. Thus his pain was mitigated, as he confessed; saying, that he received consolation in the degree in which the rays of the sphere of use entered. Thus was he taught that he ought not to covet anything, except from use, and that use ought to excite the affection.

2025. Moreover, the cupidities prevailing with some of possessing without regard to use, which they afterwards defend, by inventing uses, are also communicated; a common case with women.

2152. If license were granted to Spirits to act according to their cupidities, all things would perish, for it would grow hugely . . .

2323. In the World of Spirits, especially in that of Souls, license is sometimes granted them . . . so that the rein is given to their cupidities, but rarely to their falsities . . .

2345. A state of quiet is a state not of cupidities; the state of cupidities in which man is delighted is a state of the quiet of evil Spirits, and, in the other life, is turned into a turbulent state, or that of a rough sea.

2371. The thoughts of Spirits, which are only persuasions, have not been so well perceived, as those which have been cupidities. . . When persuasions only have been in the thought of Spirits, they have not been perceived by me; but when cupidities and affections are therein, they easily manifest themselves, for they affect; wherefore, also, they have sometimes spoken with me by mere cupidities and their variations . . .

2704. On those who are carried away with the cupidities of virginities.

2911. I observed how man is thus bent by the Lord from cupidities, through a persuasion from uses; thus into cupidities by the evil, and out of cupidities through the good . . . 4389.

2965. Liberty is granted to Spirits (in the World of Spirits) to act according to their cupidities, but still they are led, so that what they desire is with admission, and presently as it were with restriction. . . Thus they

suppose that they live their own life, and are in liberty, for they are thus led through series of their cupidities, but not beyond the limits within which good may come forth to them and the others.

[D.] 3309. On those who desire to build.

3376. After the Flood, man was as it were inverted, namely, cupidities . . . and the things of faith remained . . . so that the intellectual things of faith could be stored up with man, although he remained in his direful cupidities; thus thought was separated from the will, which was as it were left to cupidities; so that there is no will . . .

3538^e. In order that man may not be solicitous about the future, or trust in his own prudence . . . they who are in faith rarely obtain what they desire while they desire it; but still they obtain it afterwards while they are not thinking about it, if it is useful for them.

3614. Man is so carried along by his cupidities, which produce phantasies, that he willingly admits objections (against the Knowledges of faith).

3620. How much of cupidity some receive from fights.

3670. All cupidity, whether small, light, or intense, is a certain general which rules the objects of sight and the speech. . . Thus the cupidity of eating causes that whatever he sees he considers whether it is to be purchased for use . . .

3694^e. This is why . . . the life of cupidities must be destroyed before any one can come into Heaven . . .

3696^e. Persuasion flows in and masters cupidities, as the cupidities which induce persuasion are wont to do. 4117, Ex.

3782. Other Spirits infuse into a Spirit their own cupidities and persuasions, so that he cannot know but that it is from himself. . . In order that I might know this, it has happened now and frequently before, that Spirits have infused both cupidities and persuasions, and I then knew no otherwise than that it was from myself. . . The Spirits with man cannot infuse persuasions when he has not already been in that persuasion, but they can cupidities, and thus persuasions from cupidities . . . They can not only excite cupidities, but also inflame them greatly, sometimes to disgraceful anger and insanity . . .

3863. When the affections of good ceased, and there succeeded mere filthy cupidities, the natural operation into the right side of the face receded, and betook itself into the left side . . . 4071.

4001. No Spirit is allowed to teach man, thus not to lead him, except by cupidity.

4003^e. (The influx of the Lord's life is turned into contraries) according to persuasions and also according to cupidities and their states; for there are states of persuasions and states of cupidities.

4050. There are two lives, the life of persuasions and the life of cupidities, which are at this day distinct with mankind, who suppose that man can be saved by faith alone . . . 4114¹.

4057. On cupidities. I wondered that Sirens, etc., were in such knowledge of infusing and doing evil . . .

but it was perceived that he who is in any cupidity and its delight . . . knows all things belonging to that insane love: all the evil Spirits of that and many other kinds conspire together and breathe in . . . The life of cupidity is attended with this, for he who is in cupidity or insane love is in the knowledge of such things, even when it is excited by others: wherefore, in proportion as he is in the life of cupidities, he is in the knowledge of those things which belong to cupidities . . .

4059. Animals which are evil cupidities . . .

—^e. As man is only in cupidities . . . he knows nothing except through knowledges orally taught . . .

4065. As mankind is such . . . that they are to be bent by cupidities and through cupidities to goods . . . the Lord acts mediately through Heaven and the World of Spirits . . .

4095. These general (ideas) are received according to the recipient's state of persuasion and cupidities.

4096. After the Flood, the life was separated and became two lives, namely, one of cupidities, which remained, being hereditarily transmitted with increase; whereas the life of faith became a life by itself . . .

4105. Unless there be love . . . or cupidity, which is the continuation of love . . . there is no life.

4115. The life which remains after death is the life of persuasion and the life of cupidity. 4116.

4118. The life of cupidities remains with Spirits, and excites with man various cupidities and thus confirmations. 4167^e.

4119. There are Spirits with man who are in a like persuasion and in a like cupidity, and who may be called the subjects of many; for the persuasion and cupidity with the man at once excite those who are like . . . But still there remains a general or regnant persuasion, thus a regnant cupidity. Thus there are Spirits of a like kind with man, until his persuasion and cupidity are changed . . .

4149. In the right side of the head there are cupidities.

4252. Man can never be made better . . . if he obtains what he desires . . . but all things ought to be contrary to his cupidities . . . and still he ought to believe that the Lord rules everything . . .

4258. When good Spirits . . . excite what is contrary to man's cupidities and the life of cupidities, there ensue combat and anxiety, thus temptation.

4299. The life of evil Spirits consists of cupidities, and in proportion as they are removed from cupidities, they are removed from their life; wherefore, in order that they may live, and be prepared for some use, they are sometimes permitted to abide in their cupidities . . .

4434. Because Spirits are permitted to act according to their phantasies and cupidities, they suppose they can do much . . .

4484. On consociations according to affections and cupidities . . .

4485. Souls do not at once come into their consociations, because their phantasies are not those of their cupidities . . .

4487. The life of those who cast themselves into Hell,

is previously nothing but the reigning of cupidities and consequent phantasies, not the reverse.

4532. With the evil there is solely the delight of cupidities.

4545. Evil Spirits are sometimes let down into the Hells, and are led about . . . according to their cupidities from their natural life in the world . . .

D. Min. 4610. Principles of truth change and break cupidities or delights of evil. From experience.

E. 551. 'They shall desire to die' (Rev.ix.6)=that they want to destroy the capacity of perceiving good.

556⁸. 'From him that would borrow of thee'=if he longs to be instructed.

586. 'To adore demons'=to worship their own cupidities. . . The affection of evil and falsity is what is called **cupidity**, and is signified by 'a demon.'

982. Evil loves in their continuity are called **cupidities**, and also concupiscences.

Curator. See STEWARD.

Curdled. *Coagulatus.*

D. 3791. It was turned into something like curdled milk.

Cure. *Curare.*

See under HEAL-*sanare.*

A. 9031. 'Curing he shall cure him' (Ex.xxi.19)=restoration, namely, through interpretation. Ex.

— Hence it is evident that by 'in curing to cure' is signified the restoration of spiritual truth, which is effected through a just interpretation of scientific truth or of the literal sense of the Word. III.

D. 2874. For evil is cured by evil . . .

Curia. See COUNCIL-CHAMBER.

Curiosity. *Curiositas.*

Curious. *Curiosus.*

A. 4622. When such a man wishes to know, it is merely because he is in curiosity from doctrine . . .

6734. 'She took the ark,' (Ex.ii.5)=curiosity . . . namely, to know the quality of that truth.

T. 183³. There also flows in the curiosity of conjecturing what they were conversing about before the world was created . . .

D. 1055. All Spirits as it were hunger and thirst to know . . . and are for the most part curious . . .

1435. The Spirits of our Earth also are curious, and desire to know many things . . .

1628. Certain Spirits, from inbred curiosity, wanted to know still more about the things revealed to me, and they knew that if they longed to know them they would not be allowed to do so; wherefore, in order to know them, they endeavoured to think that they did not want to know them, which endeavour was at once perceived, and they were told that they could not know them in that way, because they had used that art . . . but that they should be devoid of the desire, and so leave it to the Lord to grant it when it should be pleas-

ing to Him; which also they endeavoured to do for themselves; but as this too was of them . . . there was still something artificial, or of their own endeavour and will . . . They therefore inquired how they should act; and they were told that they should not do anything from themselves, but should act without reflection about self; and as they could not do this, they wanted to divest themselves of all endeavour, leaving themselves without any will, so as to await it passively . . . But they were told that this was not genuine . . . for that in this way they are not led by the Lord . . .

2505. For some days such have been with me as live for themselves and not for the commonwealth, and they took from me all the delight of life, arrogating all things to themselves, which they did in this way, that they wanted from mere curiosity to hear and perceive what I read, and when they got hold of it they arrogated it to themselves, leaving me out altogether, so that I was obliged to do my work with much annoyance . . .

2955. Another (class receive these writings) as scientifics, and are delighted with them as scientifics and curious things.

2995. When Mohammedan (Spirits) perceive curious things . . . at first they do not care for them . . . thinking that if they receive good it is sufficient . . .

3259. Wherefore, there is adjoined to the Spirits of Mercury reflection more than to others; for avidity, or curiosity, and the love of such things, produces reflection . . .

3630. How curious Spirits are . . .

3784^e. When Spirits cannot know the secrets of others they cannot endure them, for they are intensely curious. Wherefore the Quaker Spirits live apart from others.

4395. It was said concerning these examiners that they are such as in the world had been curious in tracing out the evils of others in order to injure them.

5722. Ericus Benzelius . . . had the Word merely by worldly things, languages, and curious things of his country . . .

5831. All who had looked downwards from desire were cast down, because in this way their minds had been diffused into other things than belonged to their Society, and they had been possessed either by mere curiosity, or the cupidity of exercising command . . . 5901.

Current. See VEIN.

Curse. *Maledicere, Maledictio.*

See under ACCURSED.

A. 245. His saying to the serpent 'Cursed art thou above every beast, and above every wild beast of the field' (Gen.iii.1)=that the Sensual averted itself from the Celestial, and turned itself to the Corporeal, and thus condemned or cursed itself. . . The Lord never curses anything . . . the diabolical crew do this. Ex. 269.

272. 'The thorn and the thistle'=curse and vastation. 273, Ex. and III.

378. 'Cursed art thou, from the ground' (Gen.iv.11) =that he was turned away by schism.

[A.] 379. 'Cursed' = turned away, as shown in n. 245 ; for iniquities and abominations, or hatreds, are what turn man away from Heaven, so that he looks only downwards to corporeal and earthly things, and thus to those of Hell . . .

531. 'To comfort us from our work, and from the grief of our hands out of the ground which Jehovah hath cursed' (Gen.v.29)=the doctrine whereby that would be restored which had been perverted.

927. 'I will not add to curse the ground any more for man's sake' (Gen.viii.21)=that man would no longer so turn himself away as did the man of the posterity of the Most Ancient Church. . . 'To curse'=to turn himself away.

1093. 'Cursed is Canaan' (Gen.ix.25)=that external worship separated from internal turns man away from the Lord. . . 'To be cursed'=to turn one's self away, for the Lord never curses anyone . . . but it is man who curses himself by turning himself away from the Lord. The Lord is as far from cursing and being angry with anyone as Heaven is from earth . . . That arcana are contained here may be seen from this, that Ham is not cursed . . . but Canaan his son . . . the fourth in order . . .

1423. 'I will curse him that curseth thee' (Gen.xii.3) =the unhappiness of those who do not acknowledge ; as is evident from the signification of 'being cursed,' and 'cursing,' which is to turn one's self away from the Lord, thus not to acknowledge ; for they who do not acknowledge turn themselves away. Thus 'to curse' here involves all things opposite to those which 'to bless' involves.

2445. In the oppositesense, 'rain'=curse, consequently also damnation.

3530. 'I shall bring upon me a curse, not a blessing' (Gen.xxvii.12)=disjunction. 'A curse'=disjunction or turning away from good.

3532. 'Upon me be the curse of thee, my son' (ver.13) =that there would be no disjunction.

3584. 'They who curse thee, he is cursed' (ver.29) =that he who disjoins himself shall be disjoined.

4502². 'Cursed be their anger because it was vehement, and their fury because it was grievous' (Gen.xlix.7) =the punishment for turning away from truth and good ; 'to curse'=to turn one's self away, and also to be punished on that account.

5071. The reason those on the left are called 'the cursed' (Matt.xxv.41) . . . is that they have turned themselves away from good and truth, and have turned themselves to evil and falsity ; 'a curse'=a turning away.

5156. 'To hang upon wood'=rejection and damnation ; for hanging upon wood was a curse (Deut.xxi.23), and a curse is rejection by the Divine, consequently, damnation.

6358. 'Cursed be their anger because it was vehement' =a grievous turning away from good, and consequent damnation. 'To be cursed'=damnation, for he who is cursed is damned.

7553. When 'rain'=a curse, it=the falsity which is against the truth of faith, and the evil which is against the good of charity, for these are a curse.

9021. 'He who curseth his father and his mother (Gen.xxi.17)=a denial in every way of the Lord and His Kingdom by those who belong to the Church, and thus a profanation of the good and truth of the Church. 'To curse'=a turning away and disjunction, hence also a denial in every way, for he who turns away and disjoins himself from the Lord denies Him at heart.

9184^e. If a man is in inverted order, gains and honours are curses to him.

9221. 'Thou shalt not curse God' (Gen.xxii.28)=that Divine truths are not to be blasphemed. 'To curse'=to blaspheme, for they who blaspheme, curse. 9222^e.

10409². Such things are rather a curse to those who love themselves and the world above all things . . .

P. 216². The natural man . . . does not see that honours and wealth . . . may also be curses, and . . . that when they are curses they are from the devil : it is known that honours and wealth are given by the devil also, for from this he is called the prince of this world.

217. See BLESS-*benedicere*, at this ref.

242². The curse of Cain involves the spiritual state of those who separate faith from charity, or wisdom from love, into which they come after death.

D. 2354. (How Balaam could have cursed the people.) Ex.

E. 340¹⁹. The devastated Church is called 'a curse' (Zech.viii.13), because evil and falsity are there.

376²⁰. 'The earth which the curse shall devour' (Is. xxiv.6)=the Church ; 'the curse'=its perversion.

386¹³. 'To curse' (Is.viii.21)=to detest.

600⁵. 'The cursed,' in the Word, =all who turn themselves away from the Lord ; for they reject the charity and the faith of the Church.

700¹⁸. See JERICHO at this ref.

730¹⁶. 'The curse,' on account of which the land mourneth' (Jer.xxiii.10)=all evil of life and falsity of doctrine.

Curtain. *Aulaeum*.

A. 3519⁸. 'The curtains' upon the habitation of the tent were to be made of she-goat's wool (Ex.xxvi.7), for a sign that all the holy things which were therein represented, derived their essence from innocence. The she-goat's wool=the ultimate or outermost of innocence, which is in ignorance, such as there is with the gentiles, who, in the internal sense, are the curtains of the tabernacle.

3540⁹. The curtains which were around represented natural things, which are external.

9595. 'Ten curtains' (Ex.xxvi.1)=all the truths of which it consists. 'Curtains,' or 'curtains-*cortinae*' =the interior truths of faith which belong to the new Intellectual ; for the habitation=the Second Heaven, which is Heaven from the reception of Divine truth from the Lord's Divine good ; therefore the curtains with which it was constructed and covered=the truths of faith which belong to the new Intellectual ; the reason they=interior truths, is that exterior truths are signified by the curtains of goat's wool for the tent which was round about.

—². That 'curtains' or 'curtains-cortinae' = the truths of faith which belong to those who are in the Lord's Spiritual Kingdom. Ill.

9600. 'Curtain' = the interior truth of faith which belongs to the new Intellectual. 9604.

9602. 'One curtain' = so in each of the truths. 9619.

9604. 'Five curtains' shall there be joined together, each to the other, and five curtains joined together, each to the other' (ver.3) = the constant communication of truth with good, and of good with truth . . . for the communications must be reciprocal, in order that there may be a conjugal conjunction of truth and good. Ex.

9615. 'Thou shalt make curtains from goats for the tent upon the habitation' (Ex.xxvi.7) = the external of Heaven which is from the truths that are from external celestial good. 'Curtains' = the interior truths of faith; here, the exterior truths of faith, because they were for the tent that was upon the habitation.

9617. 'Curtain' = truth from external celestial good. 9627.

S. 42^e. The Word in the sense of the letter . . . is also meant by the curtains and veils of the tabernacle. 46, Gen.art.

46. Hence it follows, that by the ultimates of the tabernacle, which were the curtains and veils, thus its coverings and containants, are signified the ultimates of the Word, which are the truths and goods of the sense of its letter. Because these were signified, all the curtains and veils were made of fine linen interwoven, and of hyacinthine and crimson, and scarlet doubled, with cherubs. . . In the *Arcana Coelestia* it is shown that the curtains and veils represent the externals of Heaven and the Church, thus also the externals of the Word . . . 97³. T.220.

R. 962. Under the roof, high above the table, there appeared a wide-spread canopy, shining with precious stones . . .

T. 136³. A theatre, on which there hangs a painted curtain.

E. 654⁵⁰. 'Curtains' (Is.xix.9) = natural truths from a spiritual origin; and 'to make and weave them' = to teach.

Curtain. *Cortina*.

A. 414². 'Curtains' and 'cords' (Jer.x.20) = spiritual things thence derived.

3242^e. 'The curtains of the land of Midian' (Hab.iii.7) = a religiosity from falsity.

3268³. 'Curtains' and 'vessels' (Jer.xlix.29) = the truths (of the Spiritual Church). 3762⁴. E.799¹².

9595. See CURTAIN-*aulaeum*, at these refs. —².

—². 'To stretch out the curtains of the habitations' (Is.liv.2) = the Holy of worship from the truths of faith. (= to multiply truths. 10545³.) (= the increasing of the Church as to truths of doctrine. E.600¹².)

E. 799¹¹. 'Curtains' (Jer.x.20) = truths proceeding from that good, and covering it.

Cush. See under ETHIOPIA.

Custody. See GUARD-*custodire*.

Custom. *Assuetudo, Assuescere*.

H. 158. Occurs. 343. 492. D.3553.

533. If man accustoms himself so to think, and from the custom acquires a habit, he is gradually conjoined with Heaven.

Custom. *Census*.

A. 6394^e. 'To give tribute, or custom' (Matt.xvii.25) = those who serve. E.513¹⁸.

M. 287. To support the house from his own property and income.

Custom. *Consuetudo*.

See HABIT.

A. 3769³. From the love and consequent habit . . .

H. 458. From custom, hypocrites have contracted a habit of composing their interiors so as to imitate good affections.

P. 231. The vicious custom of taking names or sayings from the Word . . . D.1304.

M. 246². By education, company, and consequent habits . . .

—^e. These dissimilitudes are not indicated by the face, but by the habits.

T. 563. It is known that habit makes a second nature . . .

D. 1963. This harmony results from the habit of life from which the delight is derived: a harmony contrary to true harmony is acquired by habit; for there are those who take pleasure in discords.

2307. The habit (of speaking filthy and obscene things) should be guarded against, because it remains, and the offender is cast out from Societies.

3499. In consequence of such a habit contracted in the life of the body, in the other life they seize whatever comes in their way, and conceal what they are doing and thinking.

3618^e. He afterwards exercised the same artifice from habit . . .

3889. Like the words of our Earth, in which if there are not ideas there is nothing of life, from custom; especially when they begin to be delighted with such speech, it becomes such a habit-*habitus*, that they conclude from mere forms . . .

4080. As soon as there is actuality, evil puts on custom and habit, and so passes to posterity.

Customary. *Solennis, Solenniter*.

A. 1422². A customary formula with the ancients . . .

5619. It was customary in the Ancient Church . . .

R. 468. Hence it is customary in worship . . .

M. 306. There are some customary things which are only formal, and there are some customary things which are at the same time essential: among the latter are weddings. That these are among the essential things which are to be manifested in the customary way. Ex.

T. 568². To observe the solemnities of worship . . .

Cut. *Caedere.*

A. 1296. 'Hewn stones' (Is.ix.10)=what is invented.

1298². It was commanded to build the altar of whole stones, not **hewn** . . . because **hewn** stones . . . =what is artificial, and thus counterfeited things of worship, that is, which are from proprium, or from the production of man's thought and heart; which was to profane worship.

8941. 'Thou shalt not build them **hewn**' (Ex.xx.25) =not from their Own intelligence. '**Hewn** stones'=such things as are from man's Own intelligence; for 'stones'=truths, and to cut=*secare*, or fit them>=to hatch, or invent truths or things like truths from proprium or from man's Own intelligence; for the things which are hatched or invented from proprium or from man's Own intelligence have life from man, which life is no life, because man's proprium is nothing but evil. Refs. . . The truths from which the Lord is to be worshipped, are to be taken exclusively from the Word . . . When truths are taken from proprium, they regard and have as an end dignity and pre-eminence above all people in the world, and also earthly possessions and wealth above all, wherefore they have in them the love of self and of the world, thus all evils in the complex. Further Ex. 10406^e. R.457². E.585¹¹.

—⁴. '**Hewn** stone' also=that which is from man's Own intelligence in the following places. Ill.

9011⁴. 'To **hew** wood'=to place merit in works. Refs. But 'to **hew** wood in the forest' (Deut.xix.5)=to discuss them and the like of them, and also to make them the subject of inquiry; for 'a forest'=what is religious. Such things are signified by 'hewing wood in the forest with axes' in Jeremiah; 'The hirelings of Egypt shall go from strength, and they shall come with axes, as hewers=*excisores*=of wood, they shall **hew** down=*excident*=her forest, saith Jehovah' (xlvi.22,23). Here 'to **hew** down wood in the forest'=to act from a false religiosity, and to destroy the things of the Church; for the Church is called 'a forest' from knowledge . . . because 'trees'=perceptions and Knowledges of good and truth . . .

Cut. *Incidere, Incisio.*

E. 411¹⁷. Their making such things for themselves, is signified by 'hewing out=*excidere*=' and 'cutting into' (Is.xxii.16).

637¹⁶. '**Incisions** upon all the hands' (Jer.xlviii.37) =things falsified.

Cut. *Jugulare.*

D. 3653. They would **cut** my throat. 4101.

Cut. *Secare, Bisecare.*

A. 1111. They who have lived a good civil and moral life, but have persuaded themselves that they would merit Heaven through their works . . . seem to themselves to be **cutting** grass. (See SAW at this ref.)

4943. In the Lower Earth . . . are they who have placed merit in good works. Many of them seem to themselves to be **cutting** wood . . . If they do not receive more joy than others they are indignant with the Lord; wherefore, while they are **cutting** wood, there sometimes appears as if there were something of the Lord under the wood . . . 8740.

8941. See CUT=*caedere*, at this ref.

10048. 'Thou shalt **cut** the ram into **pieces**=*segmenta*' (Ex.xxix.17)=interior things arranged distinctly in order. . . 'To **cut** into **pieces**'=the arrangement in order of the interior things. Ex.

T. 379. Truth cannot be **cut** in two . . .

E. 279⁷. 'The calf being **cut** into two parts' (Jer. xxxiv.18)=the good proceeding from the Lord on the one side, and the good received by man on the other; whence comes conjunction.

Cut. See SHEAR.

Cut *asunder.* *Diffindere.*

A. 8184. '**Cut** *asunder* the sea' (Ex.xiv.16)=the consequent dissipation of falsity.

8204. 'The waters were **cut** *asunder*' (ver.21)=separation from truths and removal; for 'to **cut** *asunder* the waters'=the dissipation and separation of falsity.

E. 388⁹. That cupidities and falsities will destroy them, is signified by 'the wild beast shall **tear** them' (Hos.xiii.8).

391²⁰. That there is no worship at all is signified by 'the altar being **rent**' (1 Kings xiii.3).

Cut *off.* *Abcindere.*

A. 7045. 'She **cut** *off* her son's foreskin' (Ex.iv.25) =the removal of filthy loves. . . 'To **cut** *off*'=to remove.

Cut *off.* *Amputare.*

D. 3974. They wanted me to **cut** *off* my tongue with my teeth.

E. 1100⁷. See CUT OFF=*decidere*, at this ref.

Cut *off.* *Decidere.*

E. 386². 'He shall **cut** *off* on the right hand' (Is.ix.20) . . . =to inquire into. 600¹³. 617²⁹.

684²⁴. 'Shall Messiah be **cut** *off*' (Dan.ix.26).

1100⁷. '**Hew** down the tree, and **cut** *off*=*amputate*=his branches' (Dan.iv.14).

Cut *off.* *Excidere, Excisio.*

A. 411. See CONSUMMATE at these refs. 4057.

1034. 'All flesh shall not be **cut** *off* any more by the waters of a flood' (Gen.ix.11)=that they will not perish as the last posterity of the Most Ancient Church did.

1691⁵. 'I went down to the **cuttings** of the mountains' (Jonah ii.6). The Lord's temptations are thus described.

2058. 'That soul shall be **cut** *off* from his peoples' (Gen.xvii.14)=eternal death. . . 'Peoples'=those who live in truths, that is, the Angels, and for the soul to be **cut** *off* from them is to be damned, or to perish in eternal death.

5360². Desolation and vastation . . . are called '**cutting** *off*,' 'consummation,' etc.

9316. 'I will **cut** him *off*' [*i.e.* the Amorite, etc.] (Ex.xxiii.23)=when the Lord has protected against the evils and falsities which infest the Church, and has

removed them. . . 'To cut off—*excindere*'=to protect, and thus to remove; Hell is removed solely through the protection of Heaven by the Lord.

10453. 'The writing was the writing of God cut out upon the tables' (Ex.xxxiii.16) . . . 'Cut out upon the tables'=what is internal upon what is external, thus in it.

E. 315¹⁰. *Excindere* occurs. 316²¹.

391²⁸. 'Samaria is cut off' (Hos.x.7). Ex.

—²⁹. 'The horns of the altar shall be cut off' (Amos iii.14). Ex.

406¹³. 'To cut off from Tyre and Sidon every helper that remaineth' (Jer.xlvii.4)=that they have not any Knowledge of truth and good.

411¹⁷. See *CUR-incidere* at this ref.

444⁶. 'There shall not be cut off from David a man to sit upon the throne of the house of Israel' (Jer.xxxiii.17)=that then the Divine truth which proceeds from the Lord shall perpetually reign in the Church.

537¹³. 'To hew out pits, broken pits which will not hold waters' (Jer.ii.13)=to hatch doctrinal things from man's Own intelligence . . .

538¹¹. The cuttings off of the mountains to which he went down=the Hell where and whence are evils.

543⁹. Occurs.

638¹⁴. See *CISTERN* at this ref.

659⁷. 'Whom Thou rememberest no more, and who are cut off from Thy hand' (Ps.lxxxviii.5)=who are deprived of all truth and good.

730⁴³. 'The land of cutting off, and the wilderness' (Lev.xvi.22)=Hell.

781¹⁵. 'Hewn stone' (Lam.iii.9)=those things which belong to man's Own intelligence: and as these things are signified by 'hewn stone,' it was forbidden to build the altar of hewn stones, and also the temple.

922⁸. 'He hewed out a winepress therein' (Is.v.2).

1029⁶. 'Hew down the tree, and cut off—*amputate*—his branches' (Dan.iv.14).

1145⁶. 'The wood which he cuts down out of the forest, and the work of the hands of the workman with the axe' (Jer.x.3)=evil, from which is worship, which has been fashioned from man's Own intelligence, through falsities . . .

Cut off. *Excindere*.

A. 5302. 'The land shall not be cut off in the famine' (Gen.xii.36)=lest man should perish through a lack of truth . . . 'To be cut off'=to perish.

7397. 'To cut off the frogs from thee, and from thy houses' (Ex.viii.9)=that reasonings may cease. . . 'To cut off'=to cease; for 'to cut off' is predicated of the frogs, and to cease of the reasonings.

7505. 'To cut off from it man and beast' (Ezek.xiv.21)=to vastate good interiorly and exteriorly. E.386⁹. 388²⁰.

7547. 'Thou wouldst be cut off from the earth' (Ex. ix.15)=that so there would no longer be any communication by means of the things of the Church. 'To be

cut off,' when said of the things of the Church,=to be separated; and when they are separated, or when there is no longer any communication with Heaven by means of the things of the Church, that man then falls into Hell, which is 'to be cut off.'

7889. 'That soul shall be cut off from Israel' (Ex.xii.19)=that he will be separated from those who belong to the Spiritual Church, and will be damned. 'To be cut off'=to be separated, and also to be damned. 7907.

10288. 'Shall be cut off from his peoples' (Ex.xxx.33)=separation and spiritual death. 'To be cut off and killed'=to be separated from those who are in good and thence in truths; and to perish as to spiritual life.

10310. 'He shall be cut off from his peoples' (ver.38)=separation from Heaven and the Church, and spiritual death. 'To be cut off from peoples'=separation and spiritual death: it=separation from Heaven.

10365. 'That soul shall be cut off from the midst of his peoples' (Ex.xxxi.14)=that Heaven and the Church is not with him, but Hell. 'To be cut off from the midst of his peoples'=separation from the Church, and spiritual death; thus that the Church is not with him, but Hell. Ex.

10644. 'His groves ye shall cut down' (Ex.xxxiv.13)=that their doctrinal things are to be utterly rejected.

E. 148³. For 'the name [not] to be cut off and destroyed before Jehovah' (Is.xlviii.19)=the quality of the state through which conjunction is effected; which state is the spiritual state of those who belong to the Church.

275¹⁸. 'I will cut off the Cherethites' (Ezek.xxxv.16).

280⁸. 'To cut off man from the surfaces of the land' (Zeph.i.3)=[to cut off] the affection of truth and wisdom.

316²⁰. That the falsities of evil are to be destroyed, is signified by 'the horns of the altar shall be cut off, and shall fall to the earth' (Amos.iii.14). 391²⁹.

355⁵. That then there will be nothing of the Church left among the Jews, is described by 'I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the war bow shall be cut off' (Zech.ix.10), by which is signified that there will no longer be any truth in doctrine, nor understanding of truth, and consequently no combat and resistance against falsity. 357. 734⁵.

388¹². See *CAST DOWN-dejicere*, at this ref.

403²⁰. For three years he had not found any fruit on the fig-tree, and he therefore told the vine-dresser to 'cut it down' (Luke xiv.7), by which is signified that from beginning to end there had been no natural good with that nation.

405²⁹. 'To ascend to the height of the mountains, to the sides of Lebanon, and to cut down the loftiness of his cedars, and the choice of his fir-trees' (Is.xxxvii.24)=the endeavour to destroy the goods and truths of the Church, both internal and external. 654¹⁴.

555⁶. 'To cut off the little child from the street, and the youth from the broad places' (Jer.ix.21)=the vastation of truth nascent, and of truth born.

577⁸. 'He will cut off from Israel head and tail' (Is.

ix. 14)= that all the intelligence and knowledge of truth will perish from them. 624¹⁶.

[E.] 652⁸. That the defence of truth against falsity will become none, is signified by 'all the men of war shall be cut off' (Jer. xlix. 26 ; 1. 30).

768²⁵. That this falsity is destructive of all the good of the Word and of the Church, is signified by 'I will set My faces against that man, and will cut him off from the midst of his people' (Lev. xx. 3).

1029¹. 'I will cut off from Babel the name and the residue' (Is. xiv. 22).

—¹⁵. 'Lest ye be cut off on account of her iniquity' (Jer. li. 6).

Cut to pieces. *Dissecare.*

A. 8593⁹. 'Samuel cut him to pieces before Jehovah' (1 Sam. xv. 33)=that they were separated from those who are in falsity from evil from the Intellectual ; thus Genii from Spirits.

E. 240⁴. 'To cut to pieces with swords' (Ezek. xvi. 40)=to utterly die through falsifications of truth.

Cuticle. *Cuticula. Cuticularis.*

See SKIN.

A. 5552. The things in man which have less life correspond to such Societies as are in less life there ; as are the cuticles which encompass the universal body ; and also the cartilages and bones . . . and also the hairs which break forth from the cuticles.

5553. The Societies to which the cuticles correspond are at the entrance to Heaven ; and to them there is given a perception of what kind of Spirits are coming towards the first threshold, whom they either reject or admit ; so that they may be called the entrances or thresholds of Heaven.

5559. I have been shown representatively the conformation of the textures in the cuticles. The conformation with those with whom these outermost things corresponded to interior ones . . . was beautifully woven together, with spirals marvellously wreathed together, after the manner of fringes, which can never be described ; they were of an azure colour. Afterwards, there were represented forms still more continuous, subtle, and neat. So appear the cuticles of a regenerate man. But with those who have been deceitful, these outermost things appear as conglutinations of serpents ; and with those who have been addicted to magic, as filthy intestinal things.

8977. The men of the external Church, who were represented by 'the Hebrew servants,' are they who learn truth from no delight, but merely because it is the truth of the Church, through which they believe they can be saved . . . In the other life, such are at the entrance to Heaven, and are not in Heaven itself. They are called the cuticular, because they correspond to the skin in the Grand Man. 8980^e.

8980^e. Such are of many genera and species ; they are like the cuticles or coats in the body. Enum.

D. 828. There are those who relate to the cuticles. . . There are Spirits who relate to the exterior coats of man ;

but when I was with them they did not speak ; it was merely perceived from them that they induce a heat arising from exhalations through the invisible pores. Now, indeed, they speak, saying that it is they who cover all things.

1022. They who most quickly (enter into the blood) are represented by those who [act] through the cuticles ; and are little children . . .

1746. Such are they who care too much about the cuticle, or who are delighted with those things which pertain to the skin. . . The care of the cuticle is manifold, wherefore there are genera and species of such men.

1747. The cuticular are averse to interior and more interior things, consequently to an interior and more interior life. They continually fight against them, for they are external men, who fight against the internal man and are averse to him ; as Paul wrote of himself. The exterior Spirits who actuate them, are those who constitute the scaly and filthy skin.

D. Min. 4660. Spirits who induce a pain in the cuticle of the bone of the knee, and its cartilage . . .

Cut-throat. *Cultrarius.*

A. 2799¹². The reason a knife is scarcely mentioned in the Word, is that in the other life there are evil Spirits, who are called cut-throats, at whose side knives appear to hang, on account of their having a nature so savage, that they want to cut the throat of everyone with a knife.

D. 2967. The dragon . . . wanted to call forth the cut-throats ; wherefore he fled to my back, and was himself miserably treated by the cut-throats.

2974. On the cut-throats. . . The crime they set about, was to send to me cut-throats in the night, to kill me while I was asleep. (I dreamed that one whom I supposed to be a friend) suddenly threw himself on my head, and applied his mouth to the back of my neck, wanting to bite me and suck out my blood . . . and so kill me like a leech. . . Wherefore the cut-throats are of such a character, that when they cannot use knives, they bite with the teeth.

Cyclops. *Cyclopes.*

Coro. 38^e. The Hell from those who were of the Most Ancient Church is the most fearful of all the Hells. . . The ancient writers meant these by the giants who attacked the camp of the gods, and who were cast down by the thunderbolts of Jupiter, and thrust beneath the burning mountain Etna, and were called the Cyclops.

Cylinder. *Cylindrus.*

A. 1871. Optic cylinders (kaleidoscopes). W.H. 11⁴. N. 260⁴. D. 2164.

D. 3895. They turned their bodies from right to left and from left to right, like a cylinder.

4463. By circumvolutions backwards and forwards, like the laminae round a cylinder.

D. Min. 4684. It was perceived by spiritual ideas how the Church relates to the heart and lungs, by means of a cylinder or axis, in the middle of which were the celestial things of love, and spiritual things round about . . .

4819. One of (these profaners) had a wheel-like disk round a tube . . .

Cyrus. *Choreschus.*

A. 8989⁶. The Lord is here treated of as to the Human, Who in the representative sense, is 'Cyrus' (Is. xlv. 1). E. 298¹. P.P.

Cystic. *Cysticus.*

A. 5185. There are Spirits who relate to the cystic duct. Des.

Czar. *Czar.*

D. 4427. I spoke with one (the czar), saying that they had nothing in the other life . . .

5452. I heard one (of the Russians) saying that they fear the czar-*Caesarem*, and that the czar-*Caesar*- is everywhere.

5949. I saw the czar Peter, and spoke with him in a dream. He afterwards appeared among the Russians . . . who believe that he has power over their lives and possessions . . . I heard them together with the czar, who said that everything of theirs was his, because the region was his: but I replied that their possessions are not his, but theirs, and that he has no right over their lives, but that they would give of their property so much as was necessary for the safety of the kingdom, and no more; and that their life is from the Lord; and that they are under the law, and the czar too is under it. But it was shown that when the czar wants to have all their property, they give it to him. They worship him as their god. 5963.

6022. The Papists sent two emissaries to the czar Peter the Muscovite, who knew how to insinuate themselves into his passions.